

The Occident

A Presbyterian Family Paper

Whole No. 1512

SAN FRANCISCO, CAL., MARCH 4, 1897.

Price \$2 per Year

The Occident is the only organ of the Presbyterian Church published on the Pacific Coast. It is issued weekly, and circulates among a constituency of over 50,000 of the best people of California, Oregon, Washington, Montana, Idaho, Utah, Arizona and New Mexico. It also circulates extensively in the Eastern States, and all over the world.

It is therefore a Coast Bureau of Presbyterian work and a First-class Advertising Medium.

Entered at San Francisco Post Office as second-class matter.

TERMS:

Per Year in Advance.....\$2 00
To Foreign Countries..... 3 00

Subscribers are requested to remit promptly when the year for which their subscription is paid expires.

REMITTANCES may be made by Postoffice Order, Wells, Fargo & Co.'s Money Order or Bank Draft, and should be made payable to THE OCCIDENT.

The date of the "yellow label" shows the date to which the subscription has been paid. When you remit, see that the label is corrected within three weeks, and if not, notify us.

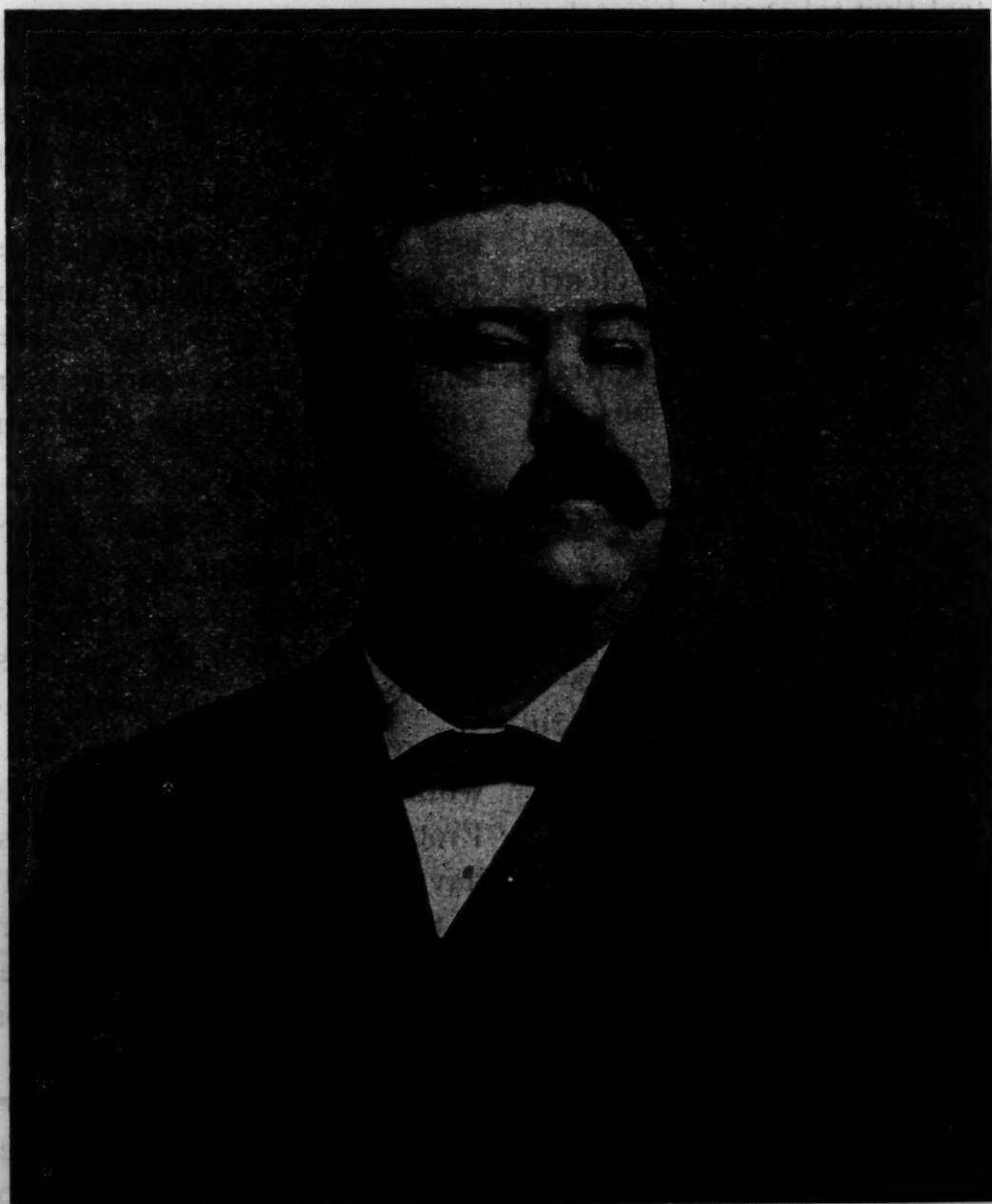
THE OCCIDENT will stop with the end of the subscription. This is best for all. Please send subscription and order for renewal.

Subscribers wishing mailing address changed must give the old and the new address at the same time.

Address all communications to "THE OCCIDENT," 84 Donohoe Building San Francisco, Cal., and not to individuals.

CONTENTS:

	PAGE
Portrait of Rev. Bell.....	1
Varied Themes.....	2
Baker City Church.....	2
That Westminster Hall.....	4
EDITORIALS.....	5 and 6
CHURCH NEWS.....	7 and 8
CONTRIBUTED ARTICLES.	
Melanchthon as a Theologian.....	9
Ought Not Men to Pray?.....	9-10
Has Rome Gone Mad?.....	10 21
Occidental Sunday School.....	12
THE BOARDS	
The Occidental.....	13
Woman's North Pacific.....	13
Home Missions.....	14
Family Circle.....	15
Little Men and Women.....	16 and 17
Christian Endeavor.....	18 and 19
Miscellaneous.....	20-2



REV. J. R. N. BELL.

Thompson & Forsyth.

Room 84, 4th Floor, Donohoe Building.
SAN FRANCISCO, CAL.



Medication in 1888 and was simply wonderful. In less than five minutes my hearing was fully restored and in a few months was entirely cured of Catarrh.

FREE!

This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 63. I suffered intensely from catarrh 10 years. Had intense headache, took cold easily, had continual rearing and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried failed. In despair I commenced to use the Aerial the effect of the first application in less than five minutes my hearing was fully restored and in a few months was entirely cured of Catarrh.

ELI BROWN, Jacksboro, Tenn.

Medicine for Three Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung diseases, I will for a short time, send sufficient medicine for three months' treatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

Varied Themes.

The Presbyterian *Journal* has on two separate occasions ordered electros made of the Executive Committee of Synodical Missions for Pennsylvania, for its front page. Each time they were burned with the establishments which made them. We advise our contemporary to beware lest there be a Jonah or a Balaam among those honored brethren.

"A crusade against the use of tobacco has recently been started in a number of our American universities. It is a recognized fact that tobacco, when taken into the system in any form, is injurious not only to the physical health, but to the intellectual development as well. The results obtained in schools where the use of tobacco has been discarded are very encouraging, and show clearly the harmful effect which this obnoxious weed has upon the system. It is gratifying to note that some of the best colleges of our country have taken a decided stand against its use by their students. The Boston University has issued an ordinance that those students who are unwilling to forego the use of tobacco while within the precincts of the university will have their fees returned, and their names taken from the books. The Ohio Wesleyan University has made a rule forbidding its students to use tobacco in any form, and other universities have made similar ordinances."—*Modern Medicine*.

Mills College and Seminary

THE OLDEST

Protestant School for Girls on the Pacific Coast

Grants Diplomas and Confers Degrees. Rare Opportunities Offered in Music. One Hour's Ride from San Francisco. Board and Tuition per Term of Twenty Weeks, \$175.

Write for Catalogue to

MRS. C. T. MILLS, PRESIDENT,

MILLS COLLEGE P. O., ALAMEDA CO., CAL.

Spring term began Jan. 1, 1897.

We have been hoping to see an official denial of the statement, which has been going the round, that at the recent Princeton University banquet there were several kinds of wine on the table, and that "the banquet was nothing short of 'a champagne supper.'" No denial has been made though one was sought. Rev. James N. Cochran of Milwaukee, Wis. chairman of that state's Synod's committee on temperance has issued a circular letter in which he says: "I have written to President Patton, asking a confirmation of the report that wine was so used. He has referred the letter to the secretary of the anniversary committee, who has not seen fit to reply to my repeated requests." He also quotes the following from Dr. T. L. Cuyler, who had heard the same facts as to the banquet: "Princeton trustees ought to know better. If Dr. McCosh had been alive he would have vetoed such an astonishing blunder. It was a foolish deference to the fashions and customs of distinguished foreign guests."

It is sad beyond expression that Princeton, which has been regarded the world over as the Presbyterian center of intellectual and theological strength in the United States, should so dishonor her fair name. We recall the fact that a few years ago there presided in the White House a brave woman who, with her husband's consent, banished wine from all the Presidential receptions.

We sincerely wish President Patton had been as brave and as true to the conscience of the Presbyterian Church.

Prof. Charles A. Briggs, of Union Seminary, New York, has decided after mature judgment to go over to Rome. He is reported as saying: "I have a great admiration for the present Pope Leo XIII. I think he has the cause of Church Unity at heart, and that the words he has issued to the various Protestant and Oriental bodies for Unity have been able and statesmanlike. I am of the opinion that he has gone as far as any one can reasonably expect him to go until some cordial response to his proposals has been given. I have learned through my studies to look upon some of the Roman Catholic positions more favorably than I used to, and I am anxious, in the interests of Church Unity, to state the Roman Catholic positions for Protestants in a more ironic way than they have been stated thus far." Hence Prof. Briggs goes over to Rome to spend a part of his year's vacation in study for this purpose.

"There has been a movement on foot for some time to make Mr. Moody's six-

tieth birthday memorable by a gift of some sort, and the project took the form that would please the evangelist most, in the raising of a fund to build a chapel at Mt. Hermon for the academy. From the English friends Mr. Meyer brought a subscription of \$13,000, and Mr. Meyer was the messenger to convey the good news. Then Mr. H. M. Moore made the presentation speech for the American friends, whose contributions came to \$15,000, making a total of \$28,000. Mr. Moody showed his deep appreciation of this testimonial of love and esteem, and the occasion was full of feeling and interest.—*The Watchman*.

Audiences that fully tested the seating capacity of Carnegie Music Hall of this city [New York] greeted the Rev. Dr. F. B. Meyer, of London, at every service last week, and listened in breathless silence to his earnest and eloquent discourses. Admission was by ticket and when as many were admitted as could be seated, no more tickets were issued, consequently many persons were

PORTLAND ACADEMY.

EIGHTH YEAR

The Academy includes a Primary and Grammar School, a College-fitting School and a department of advanced work in the Languages, Mathematics, English Literature and Chemistry. For catalogue address

PORTLAND ACADEMY,
Portland, Oregon.

Occidental College

Superior advantages for both sexes. Moral tone and standard of scholarship exceptionally high.

SKILLFUL INSTRUCTORS.

Three courses: Classical, Latin, Scientific, English. Special work in Music and Elocution when desired.

Tuition reasonable. Winter term begins January 5, 1897. Address,

PRES. REV. J. W. PARKHILL,
2635 E. 4th st., Los Angeles Cal.

PRESBYTERIANS VISITING SAN FRANCISCO and desiring home like entertainment, can find it at "The Montone," 901 Powell St., corner Sacramento, at moderate charges.

Occidental Hotel****

SAN FRANCISCO.

W. B. Hooper - - Lessee

A QUIET HOME—*

*—FOR FAMILIES

EDERSHEIM

At 1/2 Former Price!!

The Life and Times of
Jesus the Messiah.

By ALFRED EDERSHEIM,
M. A., D. D. Ph. D.
(Of Oxford.)

The Edition in **2 Large** vols.
(6x9 1/2) Over 1500 pages.
Hitherto sold at \$6.60 Net, now at

\$2.00 for the set net
Expressage extra.

or for the benefit of our friends at a
distance we will send postpaid for
\$2.25.

Many bought these when the
price was \$6.60 net and everybody
wanted them. Now is your opportunity.
You are welcome to the
reduction—it is not our loss. Do
not miss this opportunity.

Some others.

The above—condensed into one
small volume, postpaid \$1.75

THE LIFE OF CHRIST by
CANON FARRAR, neatly and sub-
stantially bound, good print, Special
Price 60 cents.

The same—8x10 1/2 inches—400
illustrations \$2.00.

Same—by C. GEIKIE, D. D., 2 vols.
in one, 655 pages \$1.00.

The same—extra large type edition
6x9 1/2 \$1.50.

The same for Young Folks—by JOSEPHINE
POLLARD 410 pages,
(illus.) 85 cents.

The same for Children. (Cassell's
\$2.50 edition) 8x10 inches, over
200 illus. (some colored) \$1.50.

The Child's Bible—(Cassell's ed.)
same size and style \$1.50.

The Bible and its Story, for Young
Folks By JOSEPHINE POLLARD
280 illus. 85 cents.

A Masterpiece of Literature and Art.

"GOLDEN MEMORIES OF THE BOOK OF
BOOKS."

In Picture and Story, nearly
200 Illustrations, 8 colored plates,
over 500 pages 8 1/2 x 10 1/2.

This is a handsome parlor or presentation book
for old or young. The book is made up of selections
from the best literature bearing on
events of all parts of the Bible by the most
noted authors.

\$4.00 edition

Russia Leather backs and covers

Now only \$1.65 postpaid.

Full Russia binding extra gilt—now
\$2.00.

THE BOOK AND BIBLE DEPOSITORY,
J. D. HAMMOND, Manager.
1037 Market St., S. F.

turned away disappointed. Dr. Meyer gives one the impression from the very outset of a man who thoroughly believes what he preaches, and he preaches the Word of God. His clear cut thought, incisive sentences, and earnestness of manner cause the hearer to lose sight of his constant and somewhat awkward gestures. He strikes one as all aglow with the Spirit, and moved by a desire to impart unto others the truth which he feels. At the closing service on Friday, Dr. Dixon, on behalf of all who had heard Dr. Meyer, gave him his hand and heartily thanked him for his stirring messages from God. Undoubtedly the spiritual influence of these great meetings here and in Boston will be deep and far-reaching.—*The Christian Intelligencer.*

THE BAKER CITY CHURCH, OREGON.

EDITOR OCCIDENT: Not having seen a report of the excellent work being done in our little church, and believing that the extreme modesty of our pastor forbids him giving it, and feeling that it would not be unseemly on the part of one of its elders, and, believing that a report of the good work of our present pastor would be of interest to many of our readers, I will attempt to give it:

On January 5th, 1884, the Rev. C. R. Shields, and Rev. J. S. Bingham, of Union, Oregon, gathered together a little band of Christians here among the mines of Eastern Oregon, from which was organized, under the Presbytery of Idaho, the First Presbyterian Church, of Baker City, Oregon, with a membership of six; there being but one male person among that number, Mr. John Edmonson. He was chosen and ordained ruling elder for a term of three years.

In 1885, Rev. J. S. Bingham was called as Stated Supply, remaining until September, 1889. During his pastorate of four years, he received into the church thirty-eight members.

In December, 1889, Rev. J. Brouillette took charge as Stated Supply, and remained until April, 1890, during which time he received seven members. Rev. George A. Hutchinson, served this church from July, 1890, to September, 1891, during which time its membership was increased five in number. On March 26th, 1892, Rev. Arthur G. Evans, of Pendleton, Oregon, visited this church, at which time eight members were received.

In July, 1892, Rev. Theodore Hunter took charge as Stated Supply, and remained one year, during which time

AN ESSENTIAL IN ALL HOMES.



13 Millions Made and Sold.

Always improving.
Never better than now.
See the Latest Model.

The SINGER MANUFACTURING CO.
22 POST ST., S. F.

there were thirty accessories to the church; this gave the church, after deducting deaths and removals, an active membership of fifty-six.

In October, 1893, our present pastor, Rev. J. N. R. Bell, took charge as Stated Supply. He so won the hearts of this people by his earnest, able, and effective efforts that they extended to him a call to become their settled pastor, which he accepted, and, in April, 1894, was duly installed. The wisdom of that choice has been made manifest by the many blessings God has seen fit to bestow upon his labors. The efforts of but few ministers, laboring in Western fields have been blessed more abundantly than those of our beloved pastor. He has won the respect, confidence and love of this community, both in and out of the church, so that, recently when the question of his resignation was brought up, and a meeting of the congregation was called to consider it, there assembled very nearly as many citizens who were not members of the church, as there were members, to protest against his resignation and beg him to reconsider. During his pastorate to

CATARRH CANNOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, price 75c.
Hall's Family Pills are the best.



Pre-eminently the Sewing Machine for Family Use.

❖ DON'T FAIL TO SEE IT. ❖

J. W. EVANS,

1021 Market St., south side, near Sixth

January 1, 1897, ninety-four members have been added to the church, making a total membership of 150.

While the spiritual condition of the church has been carefully looked after, the financial condition has by no means been neglected, about \$1,100 having been raised and applied on old debts, and new improvements, leaving the church now virtually out of debt, and in fine working condition. Our pastor is now engaged in a series of doctrinal sermons, the interest in which fills the church to overflowing.

We can boast of the largest Sunday school in Eastern Oregon, having an enrollment of nearly 400 scholars. The C. E. Society has taken on new life and the lecture-room is filled at every meeting. It would be unjust should I fail to mention the hearty co-operation and faithfulness of the membership and congregation in aiding the pastor in his work.

H. E. CURRY, M. D.

THAT WESTMINSTER HALL.

[For The Occident.]

In the judgment of the writer, no more serious and inspiring question today confronts religious people on the Pacific Coast, than that of Religious Influences at our great Universities. The General Assembly of the Presbyterian church has awakened to the importance of this matter by directing all of our Synods to study and report next May, what are the facts and what can be done wisely for encouraging the religious life at the great centers of learning. Of course no sectarian tampering with state institutions enters into the idea, but such means only to be employed as shall happily supplement instruction

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

now provided for. What our committee of Synod wish to do was set forth in these columns on Jan. 14th last. A Westminster Hall at Berkeley, with instruction in the Bible and its relations to science and philosophy, a home made attractive by all that Christian philanthropy can afford, and a center of religious culture and activity are in our dream, which we hope and pray may become a reality. In this article we plead for a prayerful study of this problem and a consecrated movement towards its realization on the three grounds here set forth, viz. We need Westminster Hall for its help to *society*, to the *students* and to our *Seminary*. Religion is the one never-dying element in human nature. Both of our great Universities are showing that it cannot be ignored. The press has given more space this winter to religious utterances of University instructors on this Coast, than it has to any other lines where these institutions touch the life of society. Earnest souls cannot flee from religious inquiry. A State University is bound to refrain from certain lines of religious teaching, which are essential to produce the best Christian manhood and womanhood. If Westminster Hall can have a strong, sensible and scholarly presentation of Christian truth and living, the effect on society from Mexico to the frozen North is sure to be beneficent in the highest degree.

The graduates of our Universities will be the leaders in social life and the currents of humanity will take their hue and tinge from the trained leaders who control them. Shall we send forth agnostics, materialists and those atrophied in their spiritual natures, or those imbued with the Spirit of Christ to live and labor as "serving their generation by the will of God?"

We need the Hall for the sake of the *students*. Their peril is intense, and many yearn for such a helping hand as is proposed. The home-life suggested, and the charm of the chapel bell which calls to a voluntary worship, the sympathy with ambitions, and the good counsel to be imparted are strong incentives to push this plan to a speedy accomplishment. Then we plead for the Hall to become a feeder to our excellent *Theological Seminary* at San Anselmo. We need a consecrated ministry. Only men of deep spiritual experiences can grapple with the problems of religious life on this Coast. Our Seminary has magnificent facilities for training men provided there are "sons of the proph-

No other lamp-chimneys a quarter so good as Macbeth's; or cheap in the long run.

You want the right shape besides. We'll send you the Index; free.

Geo A Macbeth Co

Pittsburgh Pa

ets" to be trained. Christian colleges everywhere are the feeders of our theological seminaries. Unless we can supply the Christian environment proposed, the sons of our members will too largely be attracted to the more worldly pursuits, for gain, and few will become "fishers of men." Our Seminary was not started to train men imported from other climes (welcome though such are to its facilities) but to provide a native ministry alert to feel the needs of our local activities. Our students at San Anselmo ought to be increased four-fold and the writer expects to see that increase after Westminster Hall has had a few years of successful operation. Now is the time to pray the Lord to move his stewards to see this open door for consecrated Christian benevolence—it is the time for some to say "Lord, what wilt thou have ME to do?" The committee would like to confer with any persons who would like to study the possible usefulness of such investment of the Lord's money, and also to have the help of any suggestions from those who wish well to the endeavor.

THEO. F. BURNHAM.

C. E. NEWS FROM CENTENNIAL CHURCH, EAST OAKLAND.

This Society comprises a number of earnest, consecrated workers, who are actively engaged in work for Christ and the church. They conduct a Thursday evening Mission Prayer Meeting that God has richly blessed as a means of good. They pledged \$50 toward the 97 Fund, and have paid \$40 already for this purpose. They have also lately given a special Home Missionary collection of \$12.50, besides giving \$14 to their Home Church work.

It is rather odd that our laws make it a felony to sell liquor to an Indian, drunk or sober, while there is no restraint on the sale of grog to habitual drunkards, if not red men. There are thousands of white inebriates much more in need of protection than are the Indians.—*News Letter*.

The Occident

A Presbyterian Family Newspaper,

PUBLISHED EVERY THURSDAY BY

THE OCCIDENT PUBLISHING CO.,

Room 84, Fourth Floor. - - - DONOHUE BUILDING
SAN FRANCISCO, CAL.

REV. JAMES MARSHALL THOMPSON - - - - EDITOR
JOHN M. FORSYTH, - - - - - MANAGER

Articles for publication should be plainly written, name, especially so, on one side of the sheet, and should reach the office at least ten days prior to date of issue. News items should be received not later than Monday morning.

On the day of this issue it may well be said that ex-President Cleveland is a happier man than President McKinley. The one is laying off the armor after a warfare whose results are known; the other is putting on the armor for a campaign of uncertainties. We are prepared, however, to congratulate both of these honored gentlemen.

That is an interesting outline history of the Presbyterian Church in Baker City, Oregon, which Dr. Curry, one of the elders gives on page 3. The "beloved pastor," whose features stand out on front page, has just cause to think well of such a loyal community, even as the latter has expressed its confidence and love for him.

The European powers, contemptible as they have made themselves in dealing with the little kingdom of Greece, will probably have their way for a time and still uphold the rotten empire of the Sultan. The day of accounting for these nations, however, must surely come, and then what an overturning there will be. They are now fighting the cross and lifting up the crescent; but the cross will prevail.

"One question will not down in all this discussion. Tersely stated, it is this: How far is it from Jonah to Jesus? If we believe not Jonah, how long shall we believe Jesus? If the resurrection of Jonah goes by the board as fiction, how about the resurrection of the Lord Jesus when our Lord himself indissolubly links the one to the other as type and antitype? Rejecting the only sign given, is it likely that faith in the event signified will long remain?"—Editorial in New York Observer.

The "commercial spirit" which dominates the centers of influence in the East, and has controlled the policy of the late administration in its foreign affairs is cold-blooded, calculating and unrighteous. Think of permitting, with only verbal protests, the murder and abuse of American citizens in Cuba. A man of war sent to the waters of that little island with instructions, would soon end this cruel pass-time of the brutal Spanish soldiers; but then if that was done Spain might in time refuse to pay the claims of American planters and speculators who have had property damaged down there! Will Mr. McKinley pursue the same sort of inhuman policy?

We have noticed with delight the effort of the National Reform League in Washington in having a bill pass the House to put a stop to sensational and detailed reports of prize-fighting in newspapers going through the mails. A bill to this end has already been agreed upon by the Committee on Interstate and Foreign Commerce and it has been ordered reported in the House of Representatives. We sincerely trust it may there be adopted and speedily. The bill as telegraphed is as follows:

Section 1—That no picture or description of a prize-fight or encounter of pugilists under whatever name, or any proposal or record of betting on the same, shall be transmitted in the mails of the United States or by interstate commerce, whether in a newspaper or other periodical or telegram or in any other form.

Section 2—That any person sending such matter, or knowingly receiving such matter for transmission by mail or interstate commerce, shall be deemed guilty of a misdemeanor, and shall be punished by imprisonment for not more than five years at the discretion of the court or by a fine not exceeding \$1000.

AN ATTACK UPON THE ENTIRE OLD TESTAMENT.

Many of our readers are fully aware that THE OCCIDENT has sounded no false alarm as to the danger of admitting pronounced biblical destructionists a recognized place among the teachers and leaders of our Presbyterian faith. They well know that the evil which would result from such a course cannot be estimated—in loss to the church, in loss of souls to Christ. The careful reader of the religious press of this and other countries knows that at no period during the past century, has there been such an open, such a violent, and such a united assault made upon the authenticity, the authority and inspiration of the Word of God as now. And the present attack is peculiarly destructive to the faith of many because it comes from professed friends, from those within the fold of the visible church.

Voltaire, Bolingbroke, Rosseau, Paine, and others of their school have done vast harm, but Christian teachers have known at once how to classify them, and have met their assaults upon faith as those of open foes. The present warfare is made from within the ranks and by trusted leaders, by ordained, employed teachers of the Scriptures. The evil is therefore the greater, and the obligation of meeting it promptly and vigorously is the demand of the hour. No voice, no pen should be silent among those who believe in the integrity, the infallibility of the Word of God. We may be rooted and grounded in the faith, but many others are not.

Some of our readers have doubtless seen an article in a recent issue of the *Literary Digest* entitled "Present Status of Biblical Criticism." It is the substance of an article by Professor Zockler, of Greifswald, who is called a "savant and

acknowledged authority." We give an extract:

"The struggle in the department of Old Testament biblical criticism is raging now more hotly than ever before. In both the antagonistic camps, the liberal or advanced, and the conservative, scholars have in recent times been drawing the practical conclusions of modern criticism in so far as they affect the church and her teachings. The contrast between the two schools has, as a consequence, become decidedly more sharp and bitter, and the interest in the struggle is being aroused also in circles not directly engaged in the controversy. Outsiders, too, are beginning to understand and to appreciate the great issues that are at stake, namely, the question as to a new Marcionism, which practically removes from the sacred books of the canon the Old Testament as the basis of revealed religion, and the historic foundation of the faith upon which the church has stood for more than eighteen hundred years. In the church at large the necessary and destructive consequences of the critical teachings of the Wellhausen-Kuenen school are now being grasped; and what began as a Penta-teuchal controversy twenty years ago within the limits of scholastic circles, has now become a contest of radical criticism covering the entire Old Testament, and a question of principle for the life of the church.

"In substance, the teachings of the newer school as now advocated are the following: almost the entire Old Testament literature, and in particular the Psalms, really originated in post-exilic times, the oldest book in the entire codex being Hosea; the law is not the beginning, but the end of the literary and religious development in Israel, being, in reality, little but the dregs of prophecy; the traditional conception of Israel's history being thus literally turned upside down. It is around these positions that the battle of criticism is carried on, while the conclusions resulting in reference to the origin and character of the religion described in the Old Testament is really the question as to the natural or supernatural source of this religion and its history."

In view of this statement THE OCCIDENT is neither wild nor premature in repeatedly calling most earnest attention to the danger confronting the youth of our church.

SANCTIFICATION.

"What is sanctification?"

"Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

It is to be observed, first of all, that Sanctification is a *work*. Justification is an *act*; a declaration of the divine Judge regarding the spiritual character of the believer. He has sinned—but now, this moment, because of his faith in Jesus Christ, because of the free grace of God accepted by him,

he is declared justified. Adoption is an act; it is instantaneous. One moment the sinner is not justified, the next he is; one moment the soul is outside the family of God, the next he is adopted into that glorious family; it is all of free, boundless grace.

But sanctification is a process; it is a prolonged work. It is the fruit from the regenerative seed; it is the growth of the once new-born babe in Christ Jesus. It is the ever flowing, ever broadening, ever increasing stream from the living spring, which courses its way to the great ocean, gathering strength as it goes from the numberless sources. Sanctification is the melody of the soul starting with the cry of the helpless infant for food, transforming into the sweet song of the child, expanding into the harmonious blending of the virtues and graces of noble manhood, and constantly rehearsing for that Day when it shall be prepared to take part in the perfect symphony of heaven. To attain unto a completed sanctification is the life-work of the regenerate soul, even as growth is the life-work of the babe; as the sea is the mission of the rill; as the most perfect harmony is the business of the orchestra.

But if the attainment of this final perfection rested upon the endeavor of the individual, he would fail. There is such a thing as self-culture, but no self-sanctification. As man cannot regenerate himself, nor adopt himself into the family of God, neither can he sanctify himself spiritually. He may go through the outer form; he may cleanse his body, wash his clothes, and put on a sactimonious appearance, but that does not change the inner man. Sanctification is a work which must renew the whole man, and make it to be like the image of God. It is a process, a constant development which affects all of his powers, his mental faculties, changing his habits, thoughts, and purposes, and centering the aim of his life upon doing the will of his Father in heaven. Thus he is enabled more and more to die unto sin, and to live unto righteousness.

It is evident that it would be as easy for a leopard to change his spots by continuous effort as for a sinful man, however much he might desire it, to mould and shape his evil tendencies, his vile desires, his lawless nature, and his stubborn will into the image of God; to transform himself into the likeness of Christ. No, we need help to bring about this radical change; we require divine assistance. We must have the aid, the constant supervising direction and wisdom of the Holy Spirit. We are to work out our own salvation with fear and trembling, for it is God who worketh in us both to will and to do his good pleasure. Thus in sanctification man and God work together. The musician plays, but he has an instructor; the child grows, but the wiser hand guides. And this is a work of God's free grace; it is not a development of human genius or worth.

"He giveth more grace;" that is, he

giveth grace upon grace, or grace following grace. Whodoes? God. What for? Because we need it; because we could not grow nor please him otherwise; we could not become like the Master without it. We require food day by day in order that these bodies may grow, become strong and fulfill their mission. We require, equally, grace from God day by day, that our spiritual natures may fulfill their mission—that they may be sanctified; that we may be renewed in the whole man after the image of God, and be enabled more and more to die unto sin, and live unto righteousness.

SUPERNATURAL AUTHORITY.

We commend to our readers the following editorial from the New York *Sun*, as presenting the views of the thinking non-clerical man regarding the destructive critics and the Bible. We commend the reading of it to the *Pacific*, our neighbor, which under the new dispensation has become a defender of Dr. Abbott and his disciple, the Rev. Mr. Rader. The *Sun* says:

"If there is not supernatural authority for Christianity it becomes simply a system of moral philosophy, regarding whose soundness disagreement is justifiable and inevitable. If the supernatural origin and character of Jesus are denied, his teachings will be examined in a light radically different from that in which their discussion has proceeded hitherto. This would make a complete revolution in the spirit of Christendom. Christianity as a religious system would be wholly subverted. Instead of a religion deriving its authority from a supernatural source, we should have only a religious philosophy limited by the inability of the human intellect to go beyond this world of sense and fact. Jesus would be relegated to the plane of Buddha and Mohammed, and the biblical stories of supernatural occurrences would take their place along with the tales of Greek and Roman, Assyrian and Egyptian mythology. Nothing would be left for man except the guidance of human reason alone. The foundation upon which the church and Christian theology are built, would be swept away absolutely.

It is this destruction in which Dr. Abbott and his defenders are now engaged. If the Biblical story of Jonah and the whale is to be regarded as purely a parable, an allegory, whose actual occurrence was impossible, and, therefore, unbelievable, Christianity must descend from its exaltation as a religion of divine authority, and drop to the level of a system of religious philosophy or speculation, of human authorship. If the story of Jonah is merely allegorical, a fable, every other Biblical tale, from the creation of Adam and Eve up to the supernatural birth and resurrection of Jesus, is likewise allegorical, for they conflict equally with the possibilities under merely natural law. In other words, the arguments of Dr. Abbott and his defenders shatter the whole fabric of religion built by faith, and put the Scriptural reports

of supernatural occurrences in the same category with the tales of mythology.

This is a conclusion which the theologians of the school of Dr. Abbott try to avoid, with a timidity which may be natural in view of their ecclesiastical relations, for it takes away the reason for their existence, but they cannot escape from it without intellectual stultification. Infidels though they be themselves, they tremble, and not unreasonably, at the consequences which would be involved in the destruction of the popular belief in the supernaturalism of the Bible. Our correspondents who discuss the case of Dr. Abbott, have no conception of the tremendous revolution in sentiment of which it is a symptom. All the infidelity of past periods has been of no consequence, as compared with the present infidelity, of which, for the moment, he has made himself an example. It is an infidelity which strikes at the supernatural basis upon which Christianity rests, and therefore relegates the religion of Christendom to the position of mere mythology and fallible human philosophy.

LET OAKLAND ARISE!

Let every self-respecting, home-loving and loyal citizen of Oakland do his duty at the polls on next Monday. The issue is a square one and victory for righteousness and decency means such prosperity for the beautiful city across the bay as she has never known. The anti-saloon element asked the city Council to submit to the electors the question of Sunday closing. The saloon people the reupon requested the Council to offer for vote the larger question of Saloon or no Saloon. Council decided to submit the latter to the people at the regular municipal election. It was thought, of course, that the saloon element would carry the election by an overwhelming vote. There is now nothing to do but to meet this larger question with a combined effort of all the decent voters in the city, and if possible wipe out the accursed thing entirely from their fair city.

The ministers have taken the matter up vigorously in their pulpits; business men, who are not in politics, are devoting time and energy to the campaign; the Emdeavorers are interested in the good work and the W. C. T. U. women are preparing bullets. As an indication of the spirit in which some, at least, of the Oakland citizens have gone into the fight for reform we give a published interview with Rev. Dr. Coyle who said:

"The fight is against the open saloon. We have suffered its insolence and dictation long enough, and now, in God's name, let us close up in solid line, all of us who have too much self-respect, too much manhood, to be cowed and defied and trifled with by this power and free ourselves from its domination. It is a great thing to be right. There is leverage, there is inspiration in it. It gives audacity. It gives courage, it gives unflinching, unconquerable heroism. And I am just as sure as I am that I stand here that it is right, undebatably right, to vote the open saloon out of existence. There is no compromise about this thing

Church News.

LOS ANGELES LETTER.

This is no half-way measure, but a straight, out-and-out issue. It neither burrows nor balloons; it neither skulks nor soars, but comes across our pathway on the high grade of righteousness. Policy is eliminated, expediency stricken out and the appeal is to principle. "Whether it be right in the sight of God—judge ye." No dodging. No hedging. Line up. Now is the time to show what stuff we are made of."

Now is the time for every voter to show what stuff he is made of. Let every man and every woman who has been crying out that the church people and the ministers will not meet this issue squarely when they have the opportunity—let every one such note that the churches of Oakland, the ministers of Oakland are leading in this effort to destroy the saloon abomination. That the liquor power of the United States which is enormous in numbers and wealth, will be centered in aid of the fraternity in Oakland is a matter of course. Every device of Satan will be resorted to to uphold his kingdom of destruction there; bribery, corruption, and lying will flow along the streets and to the polls as the Johnstown flood swept down the valley. All this must be counted on and, *therefore*, the friends of good citizenship and sobriety must *Unite on One* ticket and stick to it. May it be indeed the sword of the Lord and of Gideon on Monday next for Oakland.

THE KINGDOM OF MEROE.

In the Sunday School lesson for March 7, to be found in THE OCCIDENT of last week, Prof. Kerr speaks of Candace, Queen of the Ethiopians or more specifically the Queen of Meroe. Our type unfortunately made it "the Kingdom of Merve." Rawlinson—history of Egypt, says: "Ethiopia, in the ordinary and vague sense of the term, was a vast tract extending in length above a thousand miles. . . . This tract was inhabited for the most part by wild and barbarous tribes—herdsmen, hunters, or fishermen . . . Such was Ethiopia in the common vague sense; but from this must be distinguished another narrower Ethiopia, known sometimes as 'Ethiopia Proper' or 'Ethiopia above Egypt. . . . Into this tract called sometimes 'the kingdom of Meroe,' Egyptian civilization had, long before the eighth century, deeply penetrated. Temples of the Egyptian type, stone pyramids, avenues of sphinxes, had been erected; a priesthood had been set up, which was regarded as derived from the Egyptian priesthood; monarchical institutions had been adopted; the whole tract formed ordinarily one kingdom; and the natives were not very much behind the Egyptians in arts or arms, or very different from them in manner, customs and mode of life. Even in race the difference was not great. The Ethiopians were darker in complexion than the Egyptians, and possessed probably a greater infusion of Nigritic blood."

Last Sabbath evening the Immanuel and Central Presbyterian churches united in a service at the Y. M. C. A. Hall and listened to an address of thrilling interest by our venerable and beloved Dr. J. J. Marks of Cucamonga on "Incidents in Slave Life in Missouri." Dr. Marks is in his 89th year with mental faculties unimpaired and possessed of remarkable physical strength for one who has lived almost a score beyond the allotted period of human life. Sixty-one years have elapsed since he went to Northeastern Missouri, a young minister to labor as a Home Missionary. The pro-slavery sentiment there, at that time, as elsewhere throughout the Southern States, was very pronounced, and required much caution and prudence on the part of those who entertained anti-slavery views. Any interference with the peculiar institution of slavery was likely to subject one to imprisonment and much physical suffering, and might even cost him his life. The colored people well understood the delicacy of the situation, and having great faith in the efficacy of prayer, they did not forget to remember the youthful pastor at a throne of grace. Soon after he had begun his labors, he overheard a slave praying most fervently for "The young Daniel who had come into this den of lions." The young missionary was the pastor of the colored slaves as well as their white owners, and his sympathies were drawn out toward the former because of their faith in God and their heroic endurance of the many wrongs inflicted upon them.

One of Dr. Mark's pleasures in later years, especially since the civil war, has been in meeting some of those former slaves connected with his early pastorate; and though they did not recognize the bodily presence, they had not forgotten their benefactor, for as soon as his name was mentioned they invariably expressed the joy of their hearts in a most demonstrative way. The many interesting incidents related by Dr. Marks seem as fresh in his memory as though they had been of recent occurrence. He recalled the names of parties with wonderful facility. Some of the thrilling narratives related by Dr. Marks, as the result of his observation, remind us that sometimes at least "Truth is stranger than Fiction." This venerable servant of God expresses a desire, as he may have opportunity, to do a little more for the honor of our blessed Lord before he rests from his labors. If our churches could hear this address it would greatly stimulate an interest in the Freedmen's cause, reminding the people, as it does, of our obligations to that portion of our own population, so long held in cruel bondage.

A called meeting of the Los Angeles Presbytery was held last Monday, February 22d, in the Y. M. C. A. Parlor. Twenty-five ministers and four elders were present. The following items of

business were transacted: The resignation of Rev. M. H. McLeod as permanent clerk of Presbytery was accepted. The pastoral relation existing between Rev. M. H. McLeod and the Westminster church of Ontario was dissolved, and Mr. McLeod was granted a letter of dismissal to the Presbytery of Pueblo. He having accepted a call to the Presbyterian church at Alamosa, Colorado. Rev. J. H. Stewart of Redlands was appointed to preach in the Westminster church, Ontario, next Sabbath, and declare the pulpit vacant. The church was granted leave to supply its own pulpit till the next meeting of Presbytery, and Dr. Marks was appointed Moderator of the Session. Rev. John R. Sinclair was granted a letter of dismissal to the Presbytery of Santa Barbara, within the bounds of which he is now supplying the church at Nordhoff. Rev. Edward S. Farrand, now supplying the Boyle Heights church, was received from the Presbytery of Topeka.

A precious work of grace is reported in Westminster. The Presbyterian church, of which Rev. A. C. Junkin, D.D., is pastor, has shared liberally in the blessing. The Methodist and Presbyterian churches united in meetings which were continued three weeks under the leadership of evangelists Mr. and Mrs. George Hemus. There have been about fifty hopeful conversions. The M. E. Church has received about forty members on probation and letter, and twenty-seven have united with the Presbyterian Church.

The Presbyterian Church at Tustin, in the Presbytery of Los Angeles Presbytery, has extended a unanimous call to Rev. Spencer M. Adsit of Eureka, Cal. Mr. Adsit has accepted the call and has entered upon the work in his new field.

The Christian Workers Convention is having interesting meetings in this city at this time the report of which must be reserved for next week's letter.

Feb. 26, '97. D. R. C.

BROOKLYN PRESBYTERIAN CHURCH.

The Brooklyn Presbyterian Church of East Oakland held its thirty-sixth annual meeting Wednesday evening, February 17th.

The work of the past year was reviewed by the officers of the various societies and organizations, and showed the affairs of the church to be in a most excellent condition.

The Trustees paid out during the year \$4,720.40 and had no outstanding indebtedness against the church, dating previous to the 1st of February, with the exception of a note of \$4,250.

The congregation decided to convene again in May, to make some provision for taking care of this indebtedness, and to do some repairs, etc.

We consider that we have done very well in the face of all financial circumstances, in going along and meeting the regular obligations. In fact, the past three years the congregation has been holding its own in this line.

The deacons reported, besides furnish-

ing clothing, food and medical assistance to the poor of the congregation, to have spent \$240.

The Ladies' Foreign Missionary Society has, during the year, paid for the support of Miss Grace Russell in Oroomiah, Persia, a Bible Reader in India, and some other purposes, amounting to, in all, \$450.

The Home Missionary Society has helped the Spanish work at Los Angeles, has sent a large box of clothing, valued at \$75 to a family in Washington. These societies have also been addressed by workers direct from the Fields, making their gatherings additionally interesting.

The King's Daughters have attended to the various wants of the needy in our immediate neighborhood, and have spent \$106 in various ways.

The Ladies' Aid Society have been very faithful in calling upon families in the church, and together with the King's Daughters have rendered considerable assistance to the Presbyterian Orphanage at San Rafael, in the way of money, clothing and other useful articles.

The Christian Endeavor Societies, of which there are two, have not been behind in their line of work. In fact, we think that we have as good societies as can be found in California, having their full line of committees with strong and active members in charge, and the meetings are particularly interesting and profitable to the members and those dropping in upon them.

The Sabbath-school, as reported by the Superintendent, Mr. Robert T. Stuart, is in a better condition than it has ever been before, having thirty-six intermediate classes, two infant, and two Bible classes, with a total membership of 490, an increase of ten per cent over last year's report. We have had an average attendance of 321 during the year.

The Superintendent has done much calling among the families of the church, and in this way has been able to materially assist the pastor in his work.

During the year the school has sent off \$67 to the various Boards of the church, and has expended \$386 besides for Sabbath-school supplies and various other purposes.

The Clerk of the Session reported an addition to the membership of the church of twenty-eight from other churches, twenty-eight on profession and baptism; by dismissal to other churches, eleven, and five deaths, leaving a net membership of 528. Also that during the three years' pastorate of Mr. Palmer, we had made a net gain of 113, after placing twenty-four on the retired list.

The Sunday before Thanksgiving, in answer to a request of the pastor, the men of the church tarried and raised \$115, and donated clothing to the value of \$75, which they sent to a missionary in Nevada.

A summary of all expenditures shows a total of \$7,244 spent during the year; \$1,818 of this amount went to various benevolent objects. It is also interesting to note that the amount sent off to the various Boards of the Church

has been \$450 in excess of last year's donations.

Altogether the affairs of the church are in a most excellent condition, and the people, with the help of the pastor, Rev. S. S. Palmer, are pushing forward in the work of the Lord.

SEAMEN'S BETHEL AND INSTITUTE.
PORTLAND, OR.

The chaplain, Rev. A. Robinson and family are just now under a cloud of affliction. The wife and six children are down with typhoid fever, though all are expected to recover. The Bethel is in a prosperous way. The Oregonian has called public attention to the unhealthy sanitary condition of affairs about the house in which the chaplain lives.

CENTENARY PRESBYTERIAN CHURCH,
SPOKANE, WASH.

At the quarterly communion on the 7th inst. 8 new members were received 6 by confession, 2 by letter. Rev. W. L. Van Nuys has been pastor about 8 weeks and his untiring efforts are meeting with good success. The church, in every department, is in excellent condition and the future seems very promising.

SAN BERNARDINO, CAL.

Communion services were held in the church Sunday morning. 6 new members were received into the church in addition to several who were received a few weeks before. Through the efforts of our pastor, Rev. Taylor, and 6 weeks of special services, just closed, the church as never before has been greatly blessed spiritually.

ST. HELENA, CAL.

The ladies of the Presbyterian church in this place, take a zealous and very pleasing interest in missionary work. Tuesday, Feb. 9, a Missionary Tea was held at the beautiful country home of Mrs. Marian. Interesting exercises were engaged in for an hour, being conducted by Mrs. J. Mitchell, President, and Miss L. Beach, Secretary. After taking a collection, tea was served to a goodly number of ladies.

On the evening of Feb. 2, the Junior Missionary Band—"Crown Winners" held a Popcorn Social from which they added \$10 to their treasury.

On the first Sabbath in March, the Sacrament of the Lord's Supper will be celebrated in the Presbyterian church and our prayer and our hope is, that some may have so profited by the earnest, practical, spiritual sermons of our pastor, as to come for the first time to this great feast, held in memory of our loving, crucified, risen, living Lord.

MRS. S. A. TOZER.

KELSEYVILLE, CAL.

Five members were received to the fellowship of this congregation on Sabbath, Feb. 22, on profession of faith; four adult, married people and one young man. Three of these received the ordinance of baptism.

This is one of the congregations—with Upper Lake and Lakeport—under the missionary charge of Rev. H. W. Chap-

man, who, dividing his time and labors among the three points, is doing an arduous and faithful work, and it is bearing fruit for the Master.

The Sabbath School is in a healthy state and doing a good work. W. A. Maxwell is Superintendent and Miss Vina Hensricks Assistant. All the teachers and many of the scholars are members of the church.

GRANTS PASS, OREGON.

Bethany Presbyterian Church. On the 22d inst, from four to six o'clock p. m., our pastor, Rev. Robt. McLean, celebrated his fifty-first birth-day by giving the Junior Society of our church a delightful little party. The invitation was read in the Junior meeting the Sabbath previous, and on the day appointed more than a hundred bright little faces graced the church parlors. Various games were indulged in after which the Junior's pictures were taken. Dainty refreshments were then served, thanks to the good, kind wife of our pastor. The officers and teachers were also present to help entertain the little ones and a very pleasant time was enjoyed by all.

—M. L. C.

INDEPENDENCE, OREGON.

The first of a series of union meetings, in which all of the churches of the city participated, was held in the Christian Church of this place last night.

The subject under discourse was "Social Purity." The sermon was preached by Rev. S. A. George, pastor of the Presbyterian Church; his text was, first the command to "keep thyself pure." 1 Tim. 5:22 and second, the reward for keeping pure. "Blessed are the pure in heart for they shall see God." Matt. 5:8.

Rev. Spranger of the Methodist Church and also Rev. Lister of the Christian each made a few able remarks.

These union meetings are to be held once a month, the object being to elevate the standard of social purity in this place and vicinity.—Jno. M. Scroggs.

SANTA BARBARA, CAL.

Santa Barbara is deeply bereaved. Professor Richard John Hall, M. D., and surgeon, is dead. He had undergone a surgical operation in the removal of the appendicitis. The parts adjacent to its base had become ulcerated. I have not learned whether any foreign body had made a lodgement within the appendicitis itself. The operation was performed by Surgeon McMonegle of your city (if that be his right name) and whilst it was eminently successful, the involvements of the surrounding intestines and membranes and organs were so diseased that he could not rally, and be healed.

Surgeon Hall was a son of Rev. Dr. John Hall of New York City, whom to name is simply to name one of the mightiest men of God of America, and well-known to all of the religious world throughout the earth.

The son had all of the resources that the medical, surgical and philosophical universities of America and Europe could give.

He had endeared himself to the in-

Continued on page 19.)

Contributed Articles.

MELANCHTHON as a THEOLOGIAN.

BY J. E. BUSHNELL, D. D.

[FOR THE OCCIDENT.]

The first system of Theology for the Reformation was written by Melanchthon the year after Luther burned the Pope's bull in the public square at Wittenberg. The proof sheets were submitted to the Reformer in the Wartburg just after the memorable scene at Worms. Luther was delighted with Melanchthon's book and said it deserved a place with the sacred Canon, and he also declared that whosoever has the Bible and Melanchthon's *Loci* is a theologian from whom neither the devil nor heretics can take anything away. Calvin termed it a summary of truths essential to guidance in the way of life.

Melanchthon, like Calvin, was a teacher and lay-theologian rather than a priest. Melanchthon represented the ethical and doctrinal side of the reformation which secured complete and harmonious development, so as to promote union in love and labor. Hence this spirit confirms that evangelical and confessional churchliness where the individual faith is preserved in the liberty wherewith Christ hath made us free, so as to unite all true believers in the bonds of peace.

The Augsburg Confession, the Magna Charta of Protestantism, was written by Melanchthon for the imperial diet under the fatherly direction of Luther. Here we have the chief articles of the evangelical faith which Melanchthon promised to defend as he did the following year in his celebrated Apology.

He was the most learned and influential associate of Luther, though he never entered the pulpit and modestly declined the degree of Doctor of divinity. Yet he was twice invited to England as the chosen adviser for Cranmer and Henry VIII. so that, despite his devotion to Wittenberg, his influence pervaded the Book of Common Prayer and the thirty-nine articles. He used Hebrew, Greek and Latin fluently and was the textual Critic for Luther's matchless translation of the Bible.

He stood squarely for the Holy Scriptures, in the original Hebrew, and Greek, as the rule of faith and practice and also respected the true testimony of the church in every age, being a careful student of the patristic writings.

While the Apology is mild and chaste in its expression, the enemies of the

Gospel are silenced by Scriptural and logical arguments. It is also comforting rather than controversial, as the lengthy chapters on Justification, Love and the Fulfilling of the Law, Repentance, and Satisfaction, fully show. In closing the introduction he says: "Lord Jesus Christ, it is thy holy Gospel, it is thy holy Cause, look thou upon the many troubled hearts and consciences and strengthen, in thy truth, thy churches which suffer from the devil, anxiety and distress."

A few selections give us the key to the whole Apology and the papal errors which it corrected.

Speaking of Justification by faith alone in Christ, he says: In the fourth, fifth, sixth and below in the twentieth Articles, they condemn us for teaching in the Augsburg Confession and in our churches that "men cannot be justified before God by their own powers, merits or works; but are justified freely for Christ's sake through faith, when they believe that they are received into favor and their sins are forgiven for Christ's sake who by his death hath satisfied for our sins. This faith doth God impute for righteousness before Him."

Such is the historic and scriptural status of the conflict between the Papacy and the Reformation, being also a test for those who call themselves Evangelical on the Protestant side. This controversy is strictly Christo-centric.

Before proceeding it is fair to remark that the peace and harmony of the Church has always been disturbed when preachers ignore this fundamental truth to their shame and reproach.

To this one article on justification by faith alone in Christ, Melanchthon gives fully twenty pages, showing clearly the distinction between the Law and the Gospel.

He shows that we can not by our own reason or strength love God above all things and truly fear him, since it is false and dishonoring to Christ to teach that any man can, without grace, fulfill the law of God. By the law he also means more than the ceremonial and judicial law of Moses since the moral law given in the Decalogue requires this true fear and love of God and obedience unto righteousness which the ungenerate can not fulfill by the mere impulse of the natural heart without the saving faith of Christ.

In this way Melanchthon proves at great length the proposition, that, "the wrath of God can not be appeased if we present against it our own works, because Christ is revealed as the only Propitiator,

so that for his sake alone God becomes reconciled to us. Thus also by faith alone we appropriate the atonement whereby we become reconciled to God when we are comforted and sustained by the perfect salvation. Because we receive this remission of sins God also accounts us as righteous for Christ's sake even before we exercise love and do the works of the law; yet love and obedience must of necessity follow this remission of sins, as Melanchthon proceeds at once to show in his arguments for the new obedience and its vital relation to the saving faith. This is a discussion which should be followed to its logical conclusions, for modern fanatics no less than the Romanists of the sixteenth century exclaim, "If thou wilt enter into life keep the commandments, and like Scriptures which speak of the observances of the law."

The Reformers who signed the Smalcald Articles were not ignorant of the Scriptures, which they studied from lid to lid; and they could say, as did the ministry of Halle, concerning both the Augsburg Confession and its Apology, we have read again and again, read and re-read these writings and so judge that they open with the Holy Scriptures.

This argument with the Word of God is the true ground for universal fellowship.

The Gospel of Christ is the same for every age. Salvation is of the Lord and can not be conditioned by human devices and performances.

Hence the Evangelical world unites in paying its just tribute to Melanchthon at this 400th anniversary of his birth simply because he was true to the faith once delivered to the saints, by which alone we have the power of an endless life.

Oakland, Cal., Feb. 16th 1897.

OUGHT NOT MEN TO PRAY?

BY REV. CALVIN H. FRENCH.

[FOR THE OCCIDENT.]

"Ask and ye shall receive," Christ said. There is something of command in the words. "Men ought always to pray and not to faint." He said at another time, "Even though God may seem like the unjust judge, pray and He will avenge you. Though He may seem like the friend who has gathered his family about him and gone to his rest for the night, pray and He will hear. Though you may seem to yourself like the publican when he went up to the temple, pray and you may be justified. Pray for them which despitefully use you. Pray lest ye enter into tempta-

tion. Watch and pray always.

So the commands to pray are multiplied as though men were in danger of forgetting them, which is true; or, as though they could be driven to pray like a slave to his labor, which is not true. Men have been driven to kneel before altars, both heathen and Christian. They have been forced to repeat a form of prayer. But no soul ever prayed that did not do so willingly.

Why then so many commands and so much urgency? What lies back of them all? Something like the foundation rock that lies beneath the green hill-side. A deep and eternal need of life lies back of every true prayer. Men need to pray. Therefore commands are multiplied. Prayer links the soul with the divine life and power that fills the world. The soul that never prays is like the seed that slumbers through thousands of years in an Egyptian tomb. The seed is shut away from light and moisture and so it sleeps. The soul is shut away from what it needs and so it sleeps.

A seed is cast into the ground. Suppose we could speak of its life as we speak of our own. What would we say was its first great duty? "To link its life with the life of the world," the answer would be. The world is full of light and moisture and warmth, and these are the things which that slumbering life of the seed must have.

But suppose it should say: "I am sufficient unto myself. I need nothing from the world," or, "The world cannot help me. It has no life that is higher than mine." The seed that would say such things would go on slumbering through the summer and the harvest. The soul that says such things will go on slumbering until some judgment day breaks upon it like the light which the pick ax and shovel are to-day letting into those old Egyptian tombs.

The world is full of divine life. The heavens declare its glory, and the firmament showeth its handiwork. The earth and the fullness thereof belong to it. The souls of men must link themselves with his divine life. This is what Christ meant when He spoke of the vine and the branches. The vine is full of life. The branches must be joined to it or they will die.

It is faith that joins a soul to God, but prayer is the utterance of faith. It is one of the works without which faith is dead. It is not always expressed in words. It is not always petition. It is your soul or mine saying: "By myself I am poor and weak and can do nothing.

But with Thee, O God, I can do all things." Prayer is the soul of any man seeing its place in God's great plan, dropping into that place and immediately finding its own greatest power and glory.

If this is a right way of looking at it, then prayer is one of the first and greatest duties of life. "Men ought always to pray and not to faint." How often Christ urged this upon the disciples! He told them of a reason why prayer would become a greater and more sacred duty for him and all who would come after them than it had ever been before.

"Ye shall see me again, because I go unto the Father," He said. "At that day ye shall ask in my name and I say not unto you that I will pray to the Father for you; for the Father Himself loveth you, because ye have loved me and have believed that I came out from God. I came forth from the Father and am come into the world: again, I leave the world and go to the Father." Because Christ came into the world, lived as a man, and returned to the Father, therefore men ought to pray, and pray in His name.

The meaning of this is illustrated in Joseph's life. He was in Egypt, ruler over all the land. His father and brethren were in Canaan starving for bread. Jacob's sons went down into Egypt and stood before their brother but they knew him not. They begged and bought a little corn and carried it back with them to Canaan. That was the way men prayed before Christ came into the world.

Again, Joseph's brethren went down into Egypt and he made himself known to them. He sent for his father, and together they stood before Pharaoh. "We are come to sojourn in the land," said Jacob and his sons. "Thy servants are shepherds. Now, therefore, we pray thee, let us dwell in the land of Goshen." Why such a difference in their praying? At first they had brought money in their sacks and had gone back without ever seeing the face of Pharaoh. At the last they stood boldly before the king and asked the best of all the land. Their brother stood with them. He was Pharaoh's trusted minister. He had saved the land from famine. For his sake his father and brethren might have whatever they asked. That is the way men pray now.

"I go to the Father," Christ said to the disciples, and that was almost the hardest thing for them to understand. But it became afterwards the greatest of all their encouragements to pray.

Suppose those pilgrims from Canaan had stood trembling and speechless when Pharaoh turned to them asking what they wished. How much good they would have lost for themselves! How they would have trifled with the great opportunity for the sake of which Joseph's life had been so strangely ordered! But that is what many a man does when the time comes to pray. The deepest needs of his own life appeal to him in vain. He is like the seed slumbering in the Egyptian tomb. He is like Jacob and his sons standing dumb and starving before the king. The life and sacrifice and eternal pleading of Christ are all lost. The purpose of God is defeated because the soul will not pray. Then ought not men to pray?

HAS ROME GONE MAD?

BY REV. J. B. WARREN.

[FOR THE OCCIDENT.]

Under the heading, in large type, "Creeds Taught in the Schools," the *San Francisco Call*, of January 27th, inst., publishes a letter by Bishop Montgomery of "the Catholic diocese of Monterey and Los Angeles," printed as an open letter in the *Los Angeles Herald*.

The Bishop, in his open letter, protests against "permitting our non-sectarian schools to be made feeders to sectarian denominations, in plain violation of the Constitution of the State"; and declares that "this sort of thing has gone on about long enough," etc., etc.

This prepared me for the mention of facts to substantiate the *grave charge*, and I read on in expectation of seeing the statement that the zealous Bishop—watchful of the interests of our public school system (and all know the deep and tender love of Romish prelates for our public schools!)—had made the appalling discovery that the teachers in the Los Angeles schools were daily instructing their pupils in the Westminster Shorter Catechism, or doing some other such awful thing. Did I find such a statement? No, ye people! *This* is the cause of the Bishop's grief and vexation of spirit, as he himself relates it:

"This writing has been suggested by an item in this morning's issue of your paper. It is there stated that a prominent minister of this city yesterday (Sunday, January 25th) 'addressed the baccalaureate sermon to the students of the Normal School.' The sermon, as reported, was clearly sectarian. It was delivered, not in the school building, but in church, where 'a block of seats in front of the pulpit was reserved for

Continued on page 21.)

Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

"The Ideal Prayer Meeting." Hints and Helps towards its Realization. By W. H. Groat. (Fleming H. Revell Company. 50 cents. San Francisco, 637 Market street.)

In view of the acknowledged importance of this mid-week service of prayer to the very life of the Church, and the difficulty in most parishes of making it attractive and valuable, it seems remarkable that there have not been more small, compact and suggestive treatises on it. There are pastors who secure large attendance at their prayer-meetings; which almost invariably means that their churches are filled with hearers on the Sabbath. There are large numbers of others who would like to learn how it is done. It would be well if the secret could be learned before young men leave the Seminary; but if this is impossible, and it seems to be so under our present system, then there should be no time lost in gaining knowledge of the secret afterward. This little volume is filled with hints in this direction, and as its cost is small we advise its purchase and study.

"Christian Life in Germany, as Seen in the State and the Church." By Edward F. Williams, D.D. (Fleming H. Revell Company, New York, Chicago; San Francisco Agency, 637 Market street. \$1.50.)

Our author having prepared himself for his work by careful study, as is evident from the pages before us, has given to the English reading public the most comprehensive and satisfactory information pertaining to Christian life in Germany that we have ever seen. We all understand, of course, that from the two chief sources at hand in this country from which to study the social and religious character of the Germans, viz., the German immigrants and the German literature—we can gain but an imperfect and probably very incorrect idea of the true spirit of the fatherland. Our author shows us clearly that this is true. There are national conditions, national traditions and customs which give tone and complexion to thought. A military government which colors and influences religious conduct; a union of Church and State which makes the outward form of Christianity to appear boldly even at the sacrifice of the inward conviction of the mind or change of heart; a cast separation which deadens ambition and aspiration in the multitude, and breeds proud indifference in others; a materialism which looks upon the sacred office of the ministry as a mere *profession* which a young man may select instead of the army or law or medicine, without regard to any divine call, and a governmental restraint upon press and scholars in discussing political matters while the broadest liberty is given to the investigation of the Bible and promulgation of opinions, and criticisms regarding it.

This latter fact suggests the principle

reason for the large numbers of skeptical theologians, the flood of higher critics in Germany. "As criticism of the government is somewhat dangerous, as the field of practical statesmanship is substantially closed to the majority of the thinking men of the nation, and as the doctrines of the church and the opinions of its living teachers are of the deepest interest to all who profess to believe the revelations of the Christian religion, it is not strange that these doctrines and opinions together with literature, science, art, music and the drama, should occupy the place in the thoughtful mind not accorded them in countries where the press is free, where the principles of government and the acts of its representatives are fearlessly discussed," etc. "Intellectual activity like that in Germany cannot be repressed. Shut off from its legitimate exercise in one direction, it will open channels for itself in another." The fact is many of these scholars of Germany, without any of the reverence for the Scriptures possessed by theologians of this country, without themselves having knowledge of the new birth as we teach it, are merely performing intellectual experiments with the Bible, practicing mental gymnastics, playing with it as a chemist might experiment in his laboratory; these opinions and experiments—wild, visionary, absurd and ludicrous—go forth as "higher criticisms" of the great scholars of Germany, and are taken up in this country as settled conclusions—the last word!

"In the Universities" says Dr. Williams, "no theological professor thinks of opening his lectures with prayer, as in our seminaries for the training of young men for the ministry. Nor in these great schools are there, even for theological students, anything like the 'prayers' of our colleges, or social meetings for the cultivation of one's spiritual life." "Neither teacher nor student expresses his religious faith, if he cherishes any, in religious worship, nor, except on rare occasions, is he seen in the house of God. The German pastor does not count upon their assistance in his Christian work."

"While it is generally true that theological professors attend Church with tolerable regularity, as much cannot be said of theological students. Everywhere there seems to be a tendency to identify morality with religion, and to make little of the forms of worship."

This sentence is worth noting: "The more popular preachers are, with few exceptions, strictly evangelical in their belief. The people seem to want to hear an orthodox gospel, and to care little for essays or doctrinal discussions."

Our author opens his volume with a chapter on "General Survey" which is very valuable, then follow "The Intellectual Training of the People"; "The Moral and Religious Life of Germany"; "Social and Industrial Movements," etc. We are cheered with the conclusion that the trend of thought is again toward the old Bible of Luther and the Reformation.

"Possibilities," by James G. K. McClure.

Clure. (Fleming H. Revell Co., N. Y., S. F., 637 Market St., 75c.

Among the many excellent things that have come from the classic shades of Lake Forest, not by any means the least, is this enspiriting series of lectures by Dr. McClure. There is something tonic and helpful in the simple title. It suggests room, horizon, expansiveness. We do not remember to have met with its use before. Then the subject matter is admirable, the treatment exhaustive, the style simple, limpid, persuasive; there are no long sentences; few words of more than one syllable, and yet there is no want of vocabulary, nor paucity of synonym. Every now and then there is a sententious line that cuts like a swordthrust, piercing to the joints and marrow. The whole work is an excellent illustration of a subject dealt with along the line of the title.

Most people have large, latent possibilities undiscovered and undeveloped. This book will be a valuable aid to their discernment and employment. It will help to "find" them by encouraging "belief that men are on the earth for a purpose of good" by spurring them to "keep this belief in mind" by urging them to "plod on," and reminding that "personality is power." "Let us be brave then, Human Nature is grand, we may well believe it. It has magnificent possibilities." Then, too, it will act as an incentive to the "assertion of our possibilities." Peter warming at the fire and Peter himself on fire after Pentecost was largely a changed Peter, because he asserted his possibilities. Our own safety and the world's good, says this discerning author, depend on the assertion of our possibilities. The importance of protecting these possibilities is forcibly stated and illustrated by the case of Samson, whose "strength went from him" under the siren influences of Delilah. There is a good example of the expansion of a figure in the chapter in Development based upon the text "let your light shine." And the whole is appropriately climaxed in the concluding words on living aright and the "Possibilities of a new and blessed life." B.

NOTES.

Queen Victoria's book will be published in America by The Century Co. There will be 100 copies on Japanese paper at \$50 and 600 on fine paper at \$15. Both editions are strictly limited, and no more will be printed.

The unpublished works of Edward Gibbon are to be issued shortly. This important work will consist of three volumes and will include seven autobiographies, correspondence, etc., printed verbatim from the MSS., in the possession of the Earl of Sheffield. The materials, which have been carefully collected arranged, and edited, throw much additional light on the personal character of the historian, on his habits, pursuit, and friendships, and on the social and political life of his time. The work will be issued in this country by Charles Scribner's Sons in conjunction with Mr. John Murray.

Occident Sunday School.

Lesson XI. March 14, 1897.

Saul the Persecutor Converted. Acts
9:1-12, 17-20.PROF JOHN H. KERR, D. D.
(San Francisco Theological Seminary.)

Golden Text: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." 1 Tim. 1:15.

INTRODUCTION.

Time—About 37 A. D.

Place—Near Damascus.

Parallel passages: Acts 22:6-11;
26:12-20.

In the last two lessons we had our attention called to the broadening of the field in which the followers of Christ were to carry on His work. A great step forward was taken when the gospel was preached freely to the Samaritans by Philip. The mission of Peter and John immediately thereon was also important, inasmuch as it directly involved the apostles in a work carried on among a people who, while not correctly entitled Gentiles, could not yet be called Jews. But God was leading his people onward. Before Philip returned home he had been instrumental in leading the Ethiopian eunuch to the Saviour. The church was beginning to move out from its center toward its appointed circumference, namely, "The uttermost part of the earth."

But if the church was to make progress out into the outlying heathen world, it was essential that she should have competent leaders. The present lesson records the enlistment of one who in the providence of God was destined to begin the great event of world-wide evangelism. That man, who, immediately after the martyrdom of Stephen sprang into prominence as a champion of Judaism as against Christianity, was to become the champion of the persecuted faith.

"The conversion of Paul makes not only a turning point in his personal history, but also an important epoch in the history of the apostolic church, and, consequently, in the history of mankind. It was the most fruitful event since the miracle of Pentecost, and secured the universal victory of Christianity."

Saul, the persecutor, who became Paul the apostle, was a native of Tarsus, in Cilicia. He was of pure Israelitish descent, being a member of the tribe

of Benjamin. Of his parents no mention is made except incidentally it is stated that his father possessed the rights of Roman citizenship. At a comparatively early age, certainly by his thirteenth year, Saul came to Jerusalem to receive true Jewish training under Gamaliel. Under that distinguished doctor of the law he made great progress (see Gal. 1:13-14; Phil. 3:6; Acts 22:3, 26:9). Since Saul does not seem to have seen Jesus in the flesh, it has probably been legitimately inferred that he was absent from Judea during our Lord's ministry.

Saul's first appearance on the pages of the sacred narrative was in connection with the martyrdom of Stephen. Immediately he became an active and zealous persecutor of the Christians. But his persecuting zeal was to be suddenly ended, as the present lesson informs us.

THE LESSON.

1. *The Persecutor's Journey to Damascus* (1-2). The words used in description of Saul's attitude toward the Christians are very strong. He was impelled by a most determined purpose to root out the Christian heresy. "Every breath was full of threat and intent of murder. Those against whom he so violently raved are noted as 'the disciples of the Lord.'"

The fierceness of persecution in Jerusalem had quite scattered the disciples. For this reason the zealous champion of Judaism applied to the cruel high priest, Theophelus, for authorization to undertake a regular inquisitorial journey to Damascus. The specific purpose of the journey was the ravaging of the church (Gal. 1:13). He was possessed of regular inquisitorial powers, and it is evident that he had done his utmost to wipe out the faith (Acts 26:10).

2. *The Appearance of the Risen Lord to the Persecutor* (3-7). Damascus was about 130 miles from Jerusalem. Saul and his company doubtless were on foot. The journey would take at least a week; they were approaching their journey's end. Such was the haste of the party that the last day found them pressing onward at midday (22:6). Even the intense heat of the midday sun in Syrian skies could not check them. But suddenly the Lord (Gal. 1:15-16), interposed. The brightness of the light above that of the Syrian sun prostrated the persecutor on the ground. Then followed that remarkable conversation between the arrested persecutor and the risen Lord, which resulted in changing the fiery Celician Jew into the indomitable Christian hero, Paul the apostle.

The account of the conversion is given in three different places. Once by Luke (the present lesson), and once by Paul himself (22:6-11; 26:12-20). There are some minor discrepancies between these accounts. Concerning them, the words of Conybeare and Howison may well be repeated: "It has been thought both more prudent and more honest to leave these well-known discrepancies exactly as they are found in the Bible. They will be differently explained by different readers according to their views of the inspiration of Scripture. Those who do not receive the doctrine of verbal inspiration will find in these discrepancies a confirmation of the general truth of the narrative. Those who lay stress on the doctrine may fairly be permitted to suppose that the stupefied companions of Saul fell to the ground and then rose, and that they heard the voice but did not understand it."

3. *The Persecutor Converted* (8-12). When Saul arose from the ground and was led to the city by his companions, an absolute change had come over his life. He was passing through a terrific inward struggle. Physically blinded by the brightness of the light, in such a perfect turmoil of thought and feeling, he had no thought or desire for food. At the end of three days the storm had subsided; "for, behold, he prayeth."

Meanwhile, one of the Damascene disciples, named Ananias, was instructed by the Lord to go to Saul, for the time had come for some one to appear to him in the name of the Lord. His fear arising from the knowledge of Saul's mission to Damascus was speedily allayed by the astonishing information that Saul was a "chosen vessel" of Christ's (Vs. 13-16). While the messenger was being prepared to go to Saul, Saul also was being prepared for the messenger.

4. *The Persecutor Baptized and Preaching Christ* (17-20). Without any further hesitation Ananias went to Saul in Christ's name, restored his sight, and conferred on him the gift of the Holy Spirit. Then followed his formal baptism and reception into the number of the disciples. Nor was the new convert willing selfishly to enjoy his new-found faith, "and straightway he preached Christ in the synagogues, that he is the Son of God." From that moment he engaged actively in the service of that Master in which he continued with unflagging zeal for about thirty-one years. His daily question seems to have been, "Lord, what wilt thou have me to do?"

The Occidental Board

OF FOREIGN MISSIONS,

920 SACRAMENTO ST., SAN FRANCISCO

Mrs. P. D. Browne, Pres., Highland Park, Oakland.
Mrs. H. B. Pinney, Rec. Sec., 1366 Harrison st., Oakland.
Mrs. I. M. Condit, State Presbyterian Sec., 262 13th street
Oakland.
Mrs. L. A. Kelley, Gen. Cor. Sec., 920 Sac'to street, S. F.
Mrs. J. B. Stewart, Foreign Cor. Sec., Pasadena, Cal.
Mrs. J. C. Smith, Special Object Sec., 920 Sac'to st., S. F.
Mrs. E. G. Denniston, Treas., 920 Sacramento st., S. F.
Mrs. C. S. Wright, Treas. Building Fund, 920 Sac. st., S.
Mrs. George Brown, Chm. Pub. Com., 818 21st st., S. F.

* Meetings; 10 A. M. each Monday. Business meeting
on the first Monday in each month. Executive Committee
on each third Monday.

FREBYTERIAL SOCIETIES.

Benicia—Mrs. F. O. Maxson, Mare Island.
Los Angeles—Mrs. Samuel Minor, Pres., 1133 Ingram.
Sacramento—Mrs. L. T. Hatfield, Sacramento.
Stockton—Mrs. Olney, Pres., Fresno.
San Jose—Mrs. J. W. Dinsmore, President.
San Francisco—Mrs. E. R. Stevens, Pres., 713 23d street.
Oakland—Mrs. E. Y. Garrette, Alameda.

* All articles intended for these columns should be ad-
dressed to Mrs. H. B. Pinney, 1366 Harrison street
Oakland.

SPECIAL OBJECTS.

It is indeed gratifying, nearing the close of another year, to glance "back-ward" and note the increase of interest among Auxiliaries and Young People's Societies throughout the State in Missionary work; and this has been brought about in a measure by such Societies becoming interested in some particular Mission Field or Missionary.

A President of a Presbyterian writes: "If we could help to support some Missionary on the field, we would all be more interested, and I feel confident there would be an increase in contributions as well."

A President of an Auxiliary also writes: "Our Society has selected Bible work in Fukui, hoping by talking about it to arouse interest in the minds of those who do not feel attracted by the whole subject."

Some Societies have taken for their Special Object, a Scholarship in the Home, 920 Sacramento street, or in the Occidental School, Stockton street.

Looking out over the waters, through the Golden Gate, to the countries which lie beyond, our hearts are filled with joy that we have been able to illuminate some dark spot on the different continents with the gospel of Christ; yet how dense is the darkness away from these light centers.

Mrs. S. F. Johnson is helping to make bright that village in Africa, Efulen, which is now her home; surely the two Auxiliaries who have selected her as their Special Object have a most worthy representative to speak for them the words of life.

Our Christian Endeavor Missionary, Mrs. Hoskins, of Zahleh, Syria, has written: "In five months I made 145 calls, entertained hundreds of visitors, received candidates for College and

Seminary; made calls on the sick in Zahleh, and visited four out stations." Let our C. E. Societies press forward this year of our Convention in Missionary work as never before.

The motto of one C. E. Society in the East is Carey's motto: "Attempt great things for God; expect great things from God." A year ago this Society had 83 members; persons of small income, yet pledged \$500 for Foreign Missions, and to lead one soul to Christ during the year; behold the result: more than \$500 was raised, and in special meetings 200 persons accepted Christ. Let all our Societies adopt Carey's motto.

Grace Russell, of Oroomiah, Persia, finds her days filled with work for the Master.

At Fukui, Japan, Mrs. G. W. Fulton gathers into her home women who are not yet Christians, and teaches them the gospel.

Here in Fukui is also the Jr. C. E. Special Object. Have all the Jr. Societies pledged some amount toward this work?

Mrs. L. M. Naylor is our missionary at Kanazawa. She writes: "Our last term brought us thirteen new pupils, bright, interesting girls; it does seem a sweet privilege to be interested with their training, and yet, such a responsibility."

Miss Minnie Baxter, of Sao Paulo, Brazil, seems to be possessed of the characteristics of a true Missionary of the Cross.

Dr. Effie Bailie, of Soochow, China, is in this country for a time.

Our Missionaries who have gone for the first time to the Foreign Field during the year, are Mrs. Callender, to Laos, and Miss Wambold, to Seoul, Korea. Let our prayers follow these workers, as they labor for the Master.

Surely Societies who have such Missionaries as these for their Special Objects will not be wanting in enthusiasm and interest. May the time soon come when many more Auxiliaries may assume the entire support of a Missionary.

Very many of the Auxiliaries and Young People's Societies have already pledged themselves toward the support of some Special Object, either a Missionary, Bible reader or School in Africa, China, India, Japan, Siam, Laos, Persia, South America, Syria, Korea, or California, as carried on under the care of the Occidental Board.

While some societies may prefer giving to the General Fund, yet there are a large number whose interest has been

increased and strengthened by having a definite object.

As the new year approaches let us make this question one about which we talk and pray in our societies. What Special Object shall be ours for the coming year?

During the past days the gentle rain and the great rain of the Lord's strength has been falling, watering the earth, that it may bring forth and bud.

Let all our Missionary Societies pray that showers of blessing may descend upon all these "Special Objects."

BELLE GARRETTE,
"Special Object Secretary."

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS.

PORTLAND, OREGON.

Mrs. W. S. Ladd, Pres., cor Sixth and Columbia sts.
Mrs. Evan T. Davies, Rec. Sec., 21st and Davis Streets.
Mrs. I. L. McCommon, Cor. Secretary, 260 Third street.
Mrs. A. W. Stowell, Foreign Cor. Sec., Vancouver, Wash.
Mrs. M. R. Andrews, Sec. of Literature, Cor. Main and
West Park Sts.
Mrs. S. T. Lockwood, Box Sec., 371 E. Eighth St., North.
Mrs. August Lange, C. E. Sec., 405 Tenth St.
Mrs. E. C. Stark, Sunday school Sec., 480 Hall St.
Miss Agnes Plummer, Band and J. C. E. Sec., 260 Third St.
Mrs. E. P. Mossman, Treas., 349 Twenty-ninth St.

MEETINGS.—At the First Presbyterian Church, corner
Twelfth and Alder streets—monthly, third Tuesday of
each month at 2:30 P. M. Invitation extended to all; Ex-
ecutive Committee, first Tuesday of each month at 10 A. M.
Missionaries are especially welcome at all meetings;
those en route via Portland are urged to notify the Board
by addressing Mrs. W. S. Holt, 209 Second St.

Chinese Women's and Girls' Home, 350 Fourteenth St.
Visitors always welcome

* All communications intended for this column should be
sent to Mrs. E. W. Allen, 469 6th street, Portland,
Oregon.

On Tuesday, February 16th, the North Pacific Board observed the Day of Humiliation and Prayer, as recommended by the Executive Committee of Home Missions. We made the topics broad enough to cover the whole work of our Board which embraces both the Home and Foreign Fields. The time was divided into four periods and leaders were appointed to take charge of each period.

The Meeting was opened under the direction of Mrs. Conser, of the Westminster church. She announced as the opening hymn, "Come, thou Almighty King;" The topic for her period was, "The Lord exalted." She said, quoting from the catechism, "The chief end of man is to glorify God, and to enjoy him forever." Passages of Scripture bearing on this were read both from the Old and New Testaments.

Our Savior Himself said, as reported in John's Gospel, xvii; 4, I have glorified thee on the earth, and have finished the work thou gavest me to do." From these words of our Lord, we find that the keynote of our exaltation of God lies in our service for Him. Several prayers were offered asking that our service may be of such sort and done in such spirit as to exalt our God.

The 2d period fell to Mrs. Bowen, of

the First Church. She is the mother of one of our honored workers. The topic assigned to her was "Is our country a Christian country? If not why not?" After the singing of an appropriate hymn, several passages from the Old Testament were read. The test is very simple. If we are a Christian land, we are obedient to God and His commands. If we are not it is because we are disobedient. The test then, is obedience. Then if we are keeping God's commands we must enjoy his favor and blessing. Otherwise we cannot, and are not. In this connection she spoke of the many promises made to the nations which keep God's commands. Are we as a nation living so in accord with God's standard that we are enjoying His blessing, or are we disregarding them and so suffering for it? She said that there are many particulars in which we are living in entire disregard of God's laws but she only took time to specify three of them, viz: Sabbath desecration, the open saloon, and the Sunday newspaper. On the subject of Sabbath desecration the leader called out the expression of the meeting in a very hearty manner. Several ladies mentioned their great sorrow at the constant and open violation of the Sabbath now prevalent. It seemed to them to be much worse than in their own youth. They recalled the quiet, pleasant Sabbaths of their own childhood, and contrasted those times with the present. The contrast is most marked in almost everything that is now allowed. There is a difference in the homes even of Christian people. Our children are permitted to do things which would not be tolerated in earlier years. Then the connection between one thing and another was called up. Going to the post-office, reading the secular news, walking, visiting, dining out, and such similar matters, interfere with the sanctity of the Holy Day, and tend to destroy its hold. Then came up the necessity for careful training in the home, and the responsibility of the mother, in her first influence over the minds and consciences of the children. Mrs. Lee called special attention to the number of times the holiness of the Sabbath and the command to observe it were mentioned in the Bible. No other command was reiterated in so many different ways as the one which relates to the Sabbath.

The third period was devoted to "Humiliation and Prayer." A hymn was sung, after which a portion of Scripture was read from the book of Daniel, relating his own humiliation for the sins of

his people, and his prayer in their behalf. That we also have need of humiliation and prayer, is shown in the retrograde movement during the past year. On every side we hear and read the sad word "retrench." This means we are going the wrong way. In our own Presbytery there are six churches which have no preaching because there is no money to support them. There is failure somewhere, and this failure is reason for humiliation, and for earnest prayer to God for help. Special prayers were then offered.

The fourth and last period was conducted by Mrs. S. T. Lockwood. Her topic was "The Holy Spirit." She spoke of the wondrous scenes at Pentecost, and they were the immediate work of the Holy Spirit. Suppose, said the speaker, each one of us were so filled with the Spirit as were the Apostles and other disciples, what is there we could not accomplish? She gave us a very earnest message to which we will do well to take heed. This too, was followed by prayer. There was little inclination to take up the routine of business after this delightful meeting. The President said we would not read the minutes this time, but would pass on to other matters. She read letters from Mrs. Ghormley in Moscow, Idaho, and from Miss Ellen Strong, in Seoul. We were greatly cheered by the hopeful condition of the Mission in Korea, and especially the Peng Yang field. The number of converts this year, and the many women who are looking for instruction, are encouraging. There is a loud call for more women to help in that field. Miss Strong says we need women not to interest women, but to teach those who are already interested.

There was a short report of the Chinese home. All goes well there.

Thus closed one of the best meetings we have held. We all felt that it was good for us to be there.

Home Missions.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. Willis T. Perkins, Pres., 614 Sutter street, S. F.
Miss Mabel Bigelow, Cor. Sec., 3014 Buchanan street, S. F.
Mrs. J. P. Prutzman, Rec. Sec., 1532 Grove st., S. F.
Miss Julia Fraser, Young People's Sec., 916 Myrtle street, Oakland
Miss M. E. Chase, Treas. Conting't Fund, Santa Rosa
Mrs. R. J. Forsyth, Sec. Freedmen, Stat. D. Los Angeles
Mrs. Chester Smith, 2613 Pacific Ave., S. F., Sec. Lit.
Miss Lucia E. Adams, Editorial Sec., 129 Haight st., S. F.
Articles designed for this column should be sent to Miss Lucia E. Adams, Editorial Sec., 129 Haight St., S. F.

"HOW TO CONDUCT A MISSIONARY SOCIAL."

1. When you advertise the meeting for 8 P. M. begin as soon after as possible.

2. If it is a Band or Y. P. S. C. E.

have the meeting in a private house.

3. For the praise service that precedes the meeting the leader announces a couple of songs and then has either a psalm in concert, a selected Bible reading read responsively, or else a *short* talk on a few Bible verses. After prayer and another song, the meeting is then taken in charge by the President of the Band or chairman of Missionary Committee of Y. P. S. C. E., which ever it may be.

4. The first five minutes after the praise service might be devoted to asking review questions on last month's meeting. This is bound to prove interesting and will serve to make the members careful and attentive.

5. The little book of "questions" on the topic should never be used twice in the same way. One time the leader asks the marked questions and the members answer them; another time one member asks a question and another answers it; again, the questions and answers will have been combined by the program committee into the form of statements which will be given by the members when the leader asks for items of interest on the subject of the month.

6. The *best* meeting is the one where *every one* has something to do.

7. When your society first begins to hold meetings of this kind, you'll find it a little hard to get the members to do anything but *read* the articles assigned them; but if the committee makes a practice of giving out the articles at least a week before the meeting, and asking them to *tell* them in their own words, they will readily do so. If not, after a few month's trial, collect all magazines before the meeting.

8. Have views of missionaries and mission stations, etc., (which have been cut out and pasted on tinted wall paper or card-board) passed around after the meeting.

9. By all means, use a map of the United States. If you can't afford to buy one, enlarge the one furnished by the Women's Executive Committee (3 cents) by using a pentagraph.

10. The meeting should be from an hour to an hour and a-half in length, then the social hour follows. If the society is large, make a rule that nothing but a glass of lemonade be furnished except on anniversary occasions. If the meeting has been an enjoyable one, there will be plenty of invitations for the next meeting, and all will agree that "Missionary Socials" are just the thing.

M. E. B.

Family Circle.

THE PARTING OF THE WAYS.

BY EDITH VIRGINIA BRADT.

Which way, O Lord?
 See, yonder road is broad, and smooth, and
 sweet
 With fragrant flowers;
 The weary traveler may turn aside
 To shady bowers:
 Its vista is so pleasant to my sight,
 I fain would follow where its charms invite—
 That way, O Lord?

Not that way, Lord?
 But see how narrow is the other path,
 How steep and bare!
 No shady nooks, no blooming, fragrant flowers
 Invite me there.
 Beside its entrance way there stands a cross,
 And they who travel there must suffer loss—
 This way, O Lord?

This is the way;
 But lo! a radiant vision falls upon
 My raptured sight;
 Along that narrow path my Savior goes,
 By day and night:
 He smiles upon the burdens that I bear,
 Till e'en the lifted cross grows passing fair;
 Yes, this way Lord.

This blessed way!
 Where'er my footsteps falter as I climb,
 My radiant Guide
 Doth take my hand, and all along the way
 He walks beside;
 Where'er the path is rough he gently leads,
 And from His fullness He supplies my needs—
 Yea, this way, Lord.

This way, O Lord,
 Or any way, if thou wilt be my Guide:
 Enough for me
 Through shine and shadow, all along the way
 To follow Thee.
 Thy presence takes the bitter from the loss;
 It is not hard with Thee to bear the cross—
 This way, O Lord.
 —*Presbyterian Messenger.*

OLD FRIENDS.

BY REV. THEODORE L. CUYLER, D. D.

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in the night and is then ready for the knife. It is rather like the hickory or the oak, of gradual growth and solid fibre. As it is the wood which has been "seasoned" by long exposure to the wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneers red flag over his front door; he said that he did it to "weed out the false friends who would make off if they thought he had come to bankruptcy." A rather sharp stroke of humor was that device, and there are quite too many who are ready to halt their car-

riages before the door of a finemansion, but who have very few by-streets and back-lanes on their visiting lists. Prosperity breeds friends; adversity tests them.

A genuine selfish friendship sweetens and mellows by age. A true, honest face becomes dearer the longer it is looked at; just as a loving pair become more beautiful to each other when they reach the milestone of their "golden wedding." One of the best antidotes to pessimism is the cordial grasp of the hand by a long-tried friend; it renews our faith in human nature. In spite of Adam's fall, and its disastrous consequences, this old world has many a foretaste of heaven in it when love lights its pure sweet flame on the altar of the heart.

One of the best tests of friendship is the willingness to point out our mistakes and to deal faithfully with our sins. See and to feel our faults! What a sharp Blessed be the friend who makes us to contrast the inspired Book draws between the treacherous "kisses of an enemy," and the "wounds" of a brave, true friend who applies the lancet to the diseased spot in our character! That is the way that our adorable and loving Savior deals with his redeemed ones. He saith, "As many as I love I rebuke and chasten;" and he never loves us more than when he is applying the pruning-knife to the vine in order to let the rich clusters ripen. My own experience has been that the very best way to ensure the respect and affection of those whose friendship is worth the most, is to offer frank and loving criticism when conscience prompts it. I once wrote such a frank criticism to a very distinguished clergyman in regard to what seemed to me to be a painful defect in one of his sermons. Instead of awakening his resentment, it drew forth a cordial response, and kindled a friendship that grew warmer until the sad day when I followed his remains to their burial in Westminster Abbey. We ministers make a grievous mistake when we shrink from a plain, tender, faithful dealing with the faults and sins of those who are committed to our care. "Son of Man, I have made thee a watchman; give them warning from me;" that is the divine injunction to all ministers to be faithful to the souls of their flock. There will be a great many blessed renewals of friendship in heaven, and none will be sweeter than that of pastors and the souls whom they have led to Jesus. They will be our "joy and crown."

What a beautiful and even sublime idea of friendship is afforded us when our divine Lord says to his followers: "Ye are my friends!" He does not regard us as slaves or even as hired servants. He chose his twelve original disciples that "they might be with him;" he opened God's thoughts to them, and took them into his intimacy. That same Jesus honors us poor, weak creatures in these days; he takes us into his companionship, offers us his escort, promises us his presence, helps us on the journey, and intercedes for blessings that we need. Dearest does he become every day; and when a pilgrim who has walked with him for forty or fifty years reaches "Beulah Land," he thinks of his Saviour as an old, well-tried, ever-faithful and almighty *Friend*.—*N. Y. Evangelist.*

BRICKS WITHOUT STRAW.

BY S. E. WARD.

[FOR THE OCCIDENT.]

I had supposed straw was used in Egypt in making bricks very much as we use hair in making mortar for plastering. But Dr. Thompson in "The Land and the Book" suggests that probably it was used as fuel for burning the bricks. He often saw large rafts of straw floated down the Nile to feed the furnaces of the Khedive's various manufacturing establishments, and found lime-kilns intensely heated by stubble gathered from corn fields, cotton, rice and sugar plantations, and from every place where such stubble could be collected. If only a small portion of the bricks had to be burned, it would add enormously to their tasks to send delegations over all the land of Egypt to gather straw enough for the furnaces; and yet have to deliver as many bricks as when fuel was furnished them.

TO-DAY.

No loving word was ever spoken, no good deed ever done, "to-morrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a dooms-day," for to-day holds life and death, character and destiny, in its hands. Opportunity says with Jesus, "Me ye have not always." We say: "I will take my chances. There is plenty of time." Ah, how often do we say "some other time," to find that there is no other time! Some things we can do "not always."—*The Sunday School Times.*

Cast thy burden upon the Lord, and he shall sustain thee. Ps. 51:22.

Our Little Men and Women

HERE'S A SONG, COMRADES ALL.

BY MARGARET EYTINGE.

Here's a song, comrades all, for the flag of our nation.

That, undimmed by old Time, still resplendently shows

The colors that met at its grand consecration,
The gifts of the bluebell, the lily and rose;
And whose stars have grown greater in number and luster

Since first they were lighted by Liberty's hand,

And now, clinging closely in beautiful cluster,
Shed their light far and wide over ocean and land.

Here's a song, comrades all, for the flag ever ready

To shelter the wand'rer who shelter no more
Can find in the Old World—the flag always steady

In welcome to those who are seeking our shore;

The flag that rejoices when Peace lingers near us,

But never in war shrinks from mightiest foe;
The flag that is waiting to bless and to cheer us
With thoughts of our sunny home where'er we go.

Here's a song, comrades all, for the flag that floats o'er us,

The sign of a country prosperity blest;

Come join with a will in a fine, rousing chorus,
From the North and the South, from the East and the West.

Hurrah! for the staff that so firmly upholds it
Through fiercest of tempests with strength ever new;

Hurrah! once again for the breeze that unfolds it.

And hip! hip! hurrah! for the red, white and blue.

—St Nicholas.

George Washington's Sea-Fever.

Spirited boys in Washington's time were almost sure to have an attack of "sea-fever" at one time or another. It was an age of great discoveries, of wonderfully romantic voyages in unknown seas, and of numberless sea-fights between the navies of the nations that were contending for the commercial empire of the world.

George listened to all the sea stories and he caught the sea-fever. He determined to become a sailor, and his brother Lawrence encouraged the idea. He, too, had sailed, though not as a naval officer, under Admiral Vernon, and understood his brother's salt water enthusiasm. The navy was a high road to fame and honor and rank, and there was no reason why George should not serve his country in that manner. It was not easy to get his mother's consent, but she at last seemed to have yielded to much persuasion. A midshipman's commission was obtained for

George in the British navy, and he was fully prepared to take his berth on board a man-of-war that had anchored in the Potomac below Mount Vernon. Some say that his baggage was actually sent on board; but, however that may be, his mother's heart failed her, and she refused to let him go. He may not have been in any hurtful sense her favorite, but he was her first born, and she could not bear to send him from her so entirely and finally. But for her decision he would have taken an oath of allegiance to the King of England, and could not possibly have broken it, even if, in after years, it had compelled him to lead British sailors or soldiers in any struggle between England and American Colonies.

W. O. STODDARD, in *Evangelist*.

THE WHISPERING FOOTPRINTS.

"Eddy, oh-h, Eddy, where are you?"

"Here mother," came a shrill little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened, and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room, and stood by mother's sewing table, she only said, "Why, Eddy, what's the matter?"

Now there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window; "What did you call me for, mother?"

She wanted him to run down to the village post-office, to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then seeing something between her table and the door, she spoke:

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God puts me here as your mother, Eddy, is because He thinks I know better what you ought to do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did.

"I am specially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I didn't say—" began Eddy, glad of a chance to defend himself.

"Do you think you only talk with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that you went through the coal room?"

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there, between him and the door, were five coal-dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And, oh! my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong doing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks, when she said, "The blood of Jesus Christ cleanseth from all sin. You must ask him to forgive you, Eddy, and to take away your guilt, and to make you hate sin, which leaves such ugly footprints on your little life."

And then for a punishment, and for a reminder, mother kept the footprints on the sitting-room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains on his little heart.—ELIZABETH P. ALLEN, in *Exchange*.

LINCOLN'S BOYHOOD.

A Playmate Who Saved Him From Death by Drowning.

The child's life during the time the family lived in Kentucky appears to have been entirely uneventful. He helped his mother—after he was three years old—in the simple household duties, went to the district school, and played with the children of the neighborhood. The only one of young Lincoln's playmates now living is an old man nearly a hundred years old, Austin Gollaher, whose mind is bright and clear, and who never tires of telling of the days Lincoln and he "were little tikes, and played together." This old man, who yet lives in the log-house in which he has always lived, a few miles from the old Lincoln place, tells entertaining stories about the President's boyhood.

Mr. Gollaher says that they were together more than the other boys in school, that he became fond of his little friend, and he believed that Abe thought a great deal of him.

In speaking of various events of minor importance in their boyhood days, Mr. Gollaher remarked: "I once saved Lincoln's life." Upon being urged to tell of the occurrence, he thus related it. "We had been going to school together one year; but the next year we had no school because there were so few scholars to attend, there being only about twenty in the school the year before. Consequently, Abe and I had not much to do; but, as we did not go to school, and our mothers were strict with us, we did not get to see each other very often. One Sunday morning my mother waked me up early, saying she was going to see Mrs. Lincoln, and that I could go along. Glad of the chance, I was soon dressed and ready to go. After my mother and I got there, Abe and I played all through the day. While we were wandering up and down the little stream called Knob Creek, Abe said, 'Right up there,' pointing to the east, we saw a covey of partridges yesterday; let's go over and get some of them.' The stream was swollen, and was too wide for us to jump across. Finally, we saw a narrow foot-log, and we concluded to try it. It was narrow, but Abe said, 'Let's coon it.'

"I went first and reached the other side all right. Abe went about half-way across, when he got scared and began trembling. I shouted to him, 'Don't look down, nor up, nor sideways, but look right at me, and hold on tight!' But he fell off into the creek, and as the water was about seven or eight feet deep, and I could not swim, and neither could Abe, I knew it would do no good for me to go in after him. So I got a stick—a long water sprout—and held it out to him. He came up, grabbing with both hands, and I put the stick into his hands; he clung to it, and I pulled him out on the bank, almost dead. I got him by the arms and shook him well, and then rolled him on the ground, when the water poured out of his mouth. He was all right very soon. We promised each other that we would never tell anybody about it, and never did for years. I never told anyone of it until after Lincoln was killed."—"The Birthplace of President Lincoln," by George H. Yenowine, in February *St. Nicholas*.

WHILE THEY ARE WITH US.

A number of school girls were talking about a classmate who had just died.

"She was so good-hearted," said Carrie.

"Yes, she had such a lovely disposition," replied Kate.

"She was indeed very amiable," said Minnie.

"I liked her because she was lively." This from Adelaide.

Their teacher sat near, busy with some reports. "Girls," she suddenly inquired, as she stopped work for a moment and looked at them, "when Florence was alive did you ever show her that you had these feelings?"

"Why, Miss Taylor, I don't suppose that we ever did," Carrie answered in surprise, while the other girls seemed to wonder why they should.

"Don't you think it is worth while to speak these kind words to and about our friends while they are still with us?" Miss Taylor continued earnestly: "Think what it would have meant to Florence to hear your words this afternoon. We are so apt to overlook good traits in a person until that person has gone from us, but, oh, how quickly we see a companion's slightest fault. It was only this morning that I heard one of my scholars speak angrily to her dearest friend and say things that I believe she must have regretted afterward."

"But Agnes was so mean," Carrie returned quickly.

"My dear, I haven't mentioned any names."

"I know, but I am sure that I am the one that you refer to," the girl went on. "I said that Agnes Clift was the meanest girl I knew. She had been very provoking."

"But was your statement true?"

"No, and of course I didn't mean quite that!"

Here Carrie hesitated, being at a loss to know just how to excuse herself.

"Did it ever seem to you that Agnes was the kindest girl you knew?" the teacher asked quietly.

Carrie looked thoughtful for a few seconds. Then came the answer.

"Oh, yes; Agnes has often been very kind to me."

"Did you think to tell her that she was the kindest girl you knew?"

"I believe—not," the answer came slowly.

"And you did think to tell her the other."

Miss Taylor's tone was earnest, but very tender, and Carrie understood that she was not finding fault, but only trying to show what was best for the happiness of her girls.

"It's very true," Kate now spoke up impulsively, prompted, too, by a desire to have the gentle rebuke pointed at all of them and not at Carrie alone, "we do fail to appreciate our friends' good qual-

ities until it is too late. If I could only have Florence here for just one moment I'd let her know that I loved her."

"But how about Agnes? We have her."

"Oh! she went off feeling hurt because we all sided with Carrie," said Adelaide.

"But I mean that she is in the class still."

Kate had met Miss Taylor's significant glance and understood what it meant. "I like Agnes because she always tells the truth," she answered promptly.

"Oh! yes, and she is always ready to help any one who needs her," remarked Minnie.

Then Adelaide joined in with, "And I know that Agnes always tries to do right, even though her temper"—

"Suppose we omit the 'even though' just now," Miss Taylor quietly suggested.

While the others were talking a softened expression had come into Carrie's face, and now she added, with not a trace of resentment in her tone, "I love Agnes because she is my best friend."

The next moment she was surprised to find a pair of arms around her waist, and to hear a sweet voice saying, "And I love Carrie because she is so kind and forgiving."

Unobserved by any of them, Agnes, in search of a missing book, had returned to the room just in time to hear Carrie's affectionate words.—*Christian Intelligencer*.

SOMETHING TO BEAR IN MIND.

Every boy should always bear in mind that he has a name to keep up and a record to keep clean; not alone because it is right to do so, but because he can never tell when some one else may not be looking to him as an example, and may not be tempted to do things unworthy of boys because he does them. There is perhaps just as much evil on the other side of the question—that is where a young man (or an old one, for that matter) feels that he is continually an example to others, and lives two different lives, one for the benefit of his friends, and the other for himself. The example is of no value itself; it is merely that you, living your daily life, entering into sports and into studies at schools can never tell when your schoolmates or persons whom perhaps you may never know may not be unconsciously observing your actions, and be accepting them as standards for themselves.

Thus every man and boy and girl is at some time or other, and often frequently a guide or example for others, and it behooves him or her to bear this in mind from day to day. It should not cause worry; the responsibility of it ought not to weigh anyone down; but the idea that you can do whatever enters your head, provided that in your mind you are satisfied that it is right for you, is not always correct.—*From Harper's Round Table*.

Christian Endeavor.

Topic for Sunday, March 14, 1897.
2 Kings 23:1-3 21-25.

HOW THE CHRISTIAN ENDEAVOR PLEDGE
STRENGTHENS THE CHRISTIAN LIFE.

After Moses met God face to face, his countenance shone with a supernal radiance. Just so many a young person's life has been marked by a new and holy lustre after he has met God alone on the Christian Endeavor mount of covenant. The greatest glory of the pledge is that it brings the signer into personal relations with our covenant-keeping Lord.

The strength of the pledge is the strength of a purpose. The pledge imparts definiteness to religion, ensures profession after confession, and supplements creed with deed. It brings religion down out of the clouds of mysticism on to the plain of every-day action.

Great love fears not to make great vows. Trusting in the strength of an omnipotent Christ, tens of thousands of young people have risen above the little life of small selfishness into the broad world of great endeavor "for Christ and the church."

The mind of God is to be learned from the word of God. If we would have a stalwart, robust, active faith, we must get it from an open Bible. The worthy life, the eternal life, is obtained only by knowing God, who is revealed in the Holy Scriptures. Therefore the Christian Endeavor pledge makes one of its requirements a promise to read the Bible daily.

By being loyal to our own church in particular we learn loyalty to the church universal. That soldier cannot be true to his country and to his flag who is faithless to his own regiment.

—W. T. ELLIS.

The best thing you can do is to give no uncertain sound to your testimony, and to let the world know whom you serve; every opportunity that you have to confess Jesus Christ, confess him. Let people know whom you follow, and whenever you can get hold of one who is not a Christian, speak a word for Christ, and the blessing of God will continually rest upon you.—D. L. Moody.

You will miss every richest blessing in life if you neglect the Bible. You will miss purity of heart; you will miss cleanliness of life; you will miss power in prayer and power in service; you will miss joy; you will miss abiding peace;

you will miss the wisdom that will make you a blessing to thousands of hungry, starving, dying souls, if you neglect the Bible.—Rev. R. A. Torrey.

The touchstone of all true service must be the pleasure of God. Some one proposes a certain course of action to us and we say, "That would be very pleasant." But pleasant to whom? That is no rule of life. Pleasing only to God. What pleases him must determine the course of my life. And truly there is no bondage in submitting to such a touchstone. There seems to me to be rather the largest joy and liberty in the very power to please God; that I, poor, weak, sinful, unkind, can give him pleasure, the infinite, the eternal One.—Robert E. Speer.

JUNIOR SOCIETIES.

Topic for Sunday, March 14.
2 Kings 23:1-3.

HOW DOES YOUR CHRISTIAN ENDEAVOR PLEDGE STRENGTHEN YOU?

How the Pledge Helps.

- | | |
|---------------------------------|---------------|
| 1.—We trust more. | 2 Kings 18:5. |
| 2.—We pray more. | Dan. 6:10. |
| 3.—We read the Bible more. | Josh. 1:8. |
| 4.—We attend church better. | Ps. 84:4. |
| 5.—We work better. | John 4:34. |
| 6.—We get help in the meetings. | Matt. 18:20. |

The importance and seriousness and obligation of the Christian Endeavor pledge should be brought vividly to the attention of the Juniors in this meeting. Use a large pledge in the service, draping it with evergreens. If you have not one of the United Society's wall pledges, write one on a large sheet of paper, or print it on the blackboard. Such societies as can afford it would do well to supply the members with the illuminated pledge-cards, to be re-signed in the meeting and to be kept as souvenirs.

Have the pledge recited in concert from memory. Then assign each clause to one Junior, and have the whole repeated in order, one Junior following after another.

Tell the story of the Roman *sacramentum*, in which each soldier and the captain shed a few drops of blood into an inverted shield. Each dipped his hand in this, and then the commander gave them the oath of loyalty. The soldiers responded with uplifted right hands, crying: "This for me! this for me!" Call your Juniors to the front of the room, and while they are massed there, with right hands upraised, let them repeat their solemn *sacramentum*, the Christian Endeavor pledge.

The pledge helps us by serving as a plumbline for all our actions. Use a mason's plumbline to show how he tests

his work by it. Then have the members name tasks that can be measured by the pledge, and places and times when we especially need to apply it to our lives. Exert yourself to the utmost to make this feature of the meeting thoroughly practical.

Perhaps the following acrostic, written on the board and copied on paper by the Juniors, may stimulate to thought. The pledge strengthens us to be

Prayerful.
Loving.
Earnest.
Dutiful.
Good.
Enthusiastic.

Golden Rule.

PRAYER MEETING.

Concert for Missions.

SUBJECT.—Missionary Administration.

The church esteems the work of Missions one of the chief objects of its existence as an organized society. The command of Jesus Christ, the Head of the Church, is "Go ye forth into all the world." While not all Christians are able personally to go to pagan lands, yet every one may share the work; those remaining at home may furnish moral support and material supplies to those who go as missionaries.

The Board of Missions stands as the approved agency of the church for managing its work of Missions. The Board approves and commissions the persons sent as missionaries: it conducts all official correspondence with the Mission fields, and it receives and appropriates the funds contributed for the work of Missions. Where so many individuals are concerned and such diverse interests are involved, the necessities of the work require a Board of Management.

The Board, whose office is in New York is composed of twenty-one members, who hold stated monthly meetings and serve the church without compensation. The Women's Boards, seven in number, located in New York, Philadelphia, Chicago, St. Louis, San Francisco, Portland and Hudson, N. Y. All work under the auspices of the church Board, co-operating in harmony with it.

The operations of the Board are stupendous in their magnitude and variety. They embrace all the interests involved in vast schemes, such as the maintenance of ministers, the superintendence of teachers, the appointment and equipment of physicians, the building and providing of churches, dwellings for missionaries, colleges, boarding and day schools, and hospitals, the purchase and

management of printing presses, the purchase and shipment of goods and supplies for missionaries, and countless other matters in their many details.

The carrying on of operations so extensive as these calls for large means and for a constant income. The outstanding contracts, at any one time, are very large. Any shrinkage in the contributions of the church instantly involves the Board in embarrassment and debt. The magnitude of the operations, the vast distances of the fields, the perplexity in carrying on labors of this nature subject to the laws and monetary conditions of pagan lands preclude the idea of any sudden curtailment of expenses, so that scant income means speedy embarrassment.

The good part for a loyal church toward such a work is to pray earnestly for it, and to display generosity even to self denial in its support.

The church magazines for March contain matter for our concert of prayer.

WELL DONE.

[FOR THE OCCIDENT.]

A society for the promotion of Sabbath keeping and all else that is good has organized itself almost spontaneously in Merced. I was invited there last week, not to form such a reformatory method of power, but to meet a well-considered association already in the field. The pastors of the Presbyterian, Cumberland Presbyterian, Methodist Church South, and the ex-pastor of the Methodist Episcopal churches were greatly in earnest in the undertaking. The pastor of the Cumberland church was necessarily absent, but left his benediction behind. The Baptist and Congregational churches, I regret to say, are without pastors; and so is the Methodist Episcopal. The rector of the Protestant Episcopal, I have the impression, was temporarily out of the city. Possibly the pulpit is vacant. The spirit and plan of the thing pleased me greatly, and set me to asking why other cities and towns may not do likewise.

Merced is a good deal of a business town, with the prettiest public square with its central fountain I have seen for many a day. The place and surrounding country have an ample water supply, which Modesto lacks. Modesto is well located and has a fine outlook, providing the water question can be adjusted. I found a hearty people and live pastors there, with all natural conditions favorable. Oranges, lemons and figs make a fine growth and are of good quality. They tell appetizing stories of

their mulberries too, to which I lent an interested ear. They are to entertain a District Conference beginning March 15th, which I hope to attend in the interest of the Sabbath work.

The great valley was never more prosperous looking than just now. The farmers may well feel cheerful, as they do. If the present promise is fulfilled, prosperity will flow in golden rivers. Let all the cities follow Merced's example. M. C. BRIGGS, Field Secretary, California State Sabbath Association.

"I tell you, friends, we can pray so that the very streets of Boston will be charged with the Spirit of God. But if we're going to do it we must get done with formal prayers. They are an abomination to God and man. I've seen a prayer meeting just killed by some one praying who was dead. Cold, prayerless prayer won't help this city." D. L. Moody.

CORRECTION.

FOR THE OCCIDENT.

In the article on "Should I become a Covenantant" an incorrect statement was made to the effect that teachers in the public schools were required to take an oath to support the Constitution of the United States. I am glad to say that 'N. R. J.' has kindly called my attention to this mistake. H. C. T.

Church News.

SANTA BARBARA.

habitants of Santa Barbara, and all of Southern California, in a most wonderful manner. He had become "part and parcel" of all of our asylums, medical institutes and organizations of all of our benevolences. He had given of his time and means and highly accomplished skill, and profound learning and unending toil to the amelioration of the wants and woes of his fellow-men; and all without a monetary charge.

The entire city with all of its interests were made to thrive and flourish; inspired and advanced by his zealous and wisely applied public spirit and labors. So too, with the religious, social, literary, scientific, artistic and civic affairs of our city.

No marvel that we mourn with unfeigned woe over our loss; and all the more, as we so greatly fear that he will have no successor.

Dr. Richard John Hall left us in his early manhood's glory, being but thirty-nine years of age. We have one great consolation. He leaves a widow whose attainments, accomplishments, and sympathetic soul are akin to his own. And she uses them as did he.

By a spontaneous movement, all of the public offices displayed their flags half-mast high, as also the mercantile houses, as well as adjourning their business during the afternoon of the funeral. The body was brought to, and the funeral services were held in, the Presbyterian church edifice, where the Rev.

Dr. Carrier officiated, delivering an admirably appropriate sermon. The music was exceptionally appropriate and well executed; the bands of instrumental music added to the impressiveness of the solemn occasion. The church was crowded well nigh to suffocation, and multitudes assembled in the vestibules and on the steps, and all around the edifice; the sidewalks and streets were filled with the largest throng of sorrowing humanity that had ever assembled in the city; and a long procession and concourse followed the body to the cemetery, where it was deposited in a most beautiful site overlooking the blue waters of the mighty Pacific. S. B. BELL.

NAPA.

Last Sabbath morning the pastor of the Presbyterian Church, Rev. Richard Wylie, preached from the text, "I know that thou believest," Acts 26:27. It was an able and instructive sermon. After presenting to his hearers the effects of stagnant faith and the fruits of faith rooted in love, he closed with the thought that there is, within the heart of every one a certain amount of faith, latent though it may be, and that sometime every one will say, "God, be merciful to me a sinner." The ladies of the Home and Foreign Missionary Societies held their annual meeting on Thursday afternoon of last week. Each lady brought a thank offering, which in all amounted to \$20. After the regular business, refreshments were served. The following officers were elected for the ensuing term: President, Mrs. T. M. Earl; Vice-President, Mrs. E. L. Bickford; Secretary, Mrs. L. M. Turner, Treasurer, Mrs. A. W. Robinson.

The annual meeting of the Woman's Presbyterial Society of Foreign Missions, Oakland Presbytery, will be held on Thursday, March 11th, 10:30, at Mills College. Lunch provided by Mrs. Mills. Dr. Munhall will give a Missionary Address the last half hour in the morning. From Oakland take Alameda and Oakland electric car at Eleventh street and Broadway, 9:20 o'clock, to the Tidal Canal Bridge, Alameda; thence by the California Electric R. R. to Mills College. Round trip from Oakland, 25 cents. From San Francisco take the 9:00, 10:00, or 11:00 o'clock broad gauge boat to Oakland pier, thence by the Haywards local (found where overland trains start) to Sather station. Change here to the California electric car for Mills College. Round trip, 40 cents. Mrs. E. Y. GARRETTE, Pres.

WATSONVILLE, CAL.

On Sabbath, the 14th inst., we held our third communion service since Rev. E. L. Rich has been with us. We had a blessed season, and received into the fellowship of the church twenty-four persons, ten by letter and fourteen on profession of faith. Many others have expressed a desire to unite with the church in the near future. Ten others had joined the church since Brother Rich came to us. We have great cause to be thankful that the first fruits of our new harvest are so large, and that

we have the promise soon to be gathered, many more. Some thought Watsonville church was in a bad way for three years before Brother Rich came, but thanks be given to God whom we serve and whose children we are, our prayers have been answered and we are alive again and united with our young pastor to do the work of the Master in the Watsonville church. We want to indorse San Anselmo if Brother Rich is a fair sample of the work there. Give the Pacific Coast more young men from San Anselmo. We are delighted with THE OCCIDENT. No family ought to be without it. Very truly your brother in Christ.

JAMES M. RODGERS.

HOWARD CHURCH,

Rev. F. R. Farrand, pastor, is fully meeting the expectations raised by the auspicious opening of the new building at the corner of Oak and Baker Streets. At the February communion twenty-six new members were received, half of them by profession of faith, making 104 received during the past six months, 42 by profession, and 62 by letter. The congregations are large and the growth is of a permanent character, thus demonstrating the wisdom of removal to the present site.

Rev. J. M. Alexander, of Oakland, Cal., the author of "The Islands of the Pacific," who has recently been on an extended voyage among the Islands, will address the Ministers' Union next Monday on "Observations and Experiences in the Pacific Islands." All are invited.

FLORENCE, ARIZONA.

The Presbytery of Arizona will meet at Phoenix on Friday April 2, '97, at 7:30 p. m., and be opened with a sermon by Rev. C. H. Cook retiring moderator.

J. F. Whittemore, Sec.

BROWNSVILLE, OR.

The revival meeting which has been in progress for nearly three weeks, under the leadership of our pastor, Rev. J. E. Snyder, closed Sabbath evening (Feb. 14). Never before did Brownsville receive such a blessing from the hand of God. The whole city was awakened, and from four hundred to seven hundred people attended every service, filling our new church to its utmost capacity. 130 persons professed to be converted or reclaimed; among this number were about fifty-five young men and boys, two ex-saloon keepers, two persons past 73 years of age. The people will never forget the services of last Sabbath morning. It was the occasion of our communion; notwithstanding the fact that services were being held in the sister churches, the house was filled. Rev. Snyder preached one of his soul cheering sermons, from the text "Though he was rich, for your sakes yet he became poor, that ye, through his poverty might be rich," after which 47 persons (all adults but 3) were received into the communion of the church, all on profession of their faith in Christ, 23 of them were baptized, after which the communion of the Lord's supper was administered to more than 300 persons.

During these meetings our pastor preached every night and nearly every day. The pastors and people of other churches assisted in all the services, and all the churches reaped large, and we hope lasting benefits from the meeting, perfect harmony prevails among the Christians of Brownsville, and we all rejoice together, giving God the glory for a great victory in Christ our living head. Many other converts of the meeting will unite with our church next Sabbath, 13 have joined the Baptist and Methodist church.

MARRIED.

JEFFERSON—BISCHOFBERGER. At the residence of the bride's parents near Woodbridge, Cal., Feb. 14, 1897, by the Rev. M. D. A. Steen, D. D., Albert Jesse Jefferson, of Stockton, Cal., and Annie Elizabeth Bischofberger.

Presbyterial Meetings

The Presbytery of Stockton will hold its next regular session in the First Presbyterian Church of Stockton, Cal., beginning on Friday, April 9, 1897, at 7:30 p. m., and will be opened with a sermon by the moderator, Rev. Edwin B. Hayes of Modesto. Session records and church assessments will be called for.—M. D. A. Steen, Stated Clerk.

The Ladies' Presbyterial Society of Benecia Presbytery will meet in the Presbyterian Church at Santa Rosa, March 16th, at 10:30 a. m. Let all Auxiliaries, Christian Endeavor Societies, and bands bear this in mind, and send reports promptly to the secretaries, both home and foreign, and contributions to the treasurers. M. E. CHASE, Sec.

The Presbytery of Walla Walla will hold its Stated Spring meeting in the First Presbyterian Church of Waitsburg, Wash., beginning Thursday, April 1st, at 7:30 o'clock p. m. The opening sermon is to be preached by Rev. A. J. Canney, retiring Moderator.

D. O. GHORMLEY, Stated Clerk.

The Presbytery of East Oregon will convene at Elgin, Or., April 1, 7:30 p. m. Sessional records should be brought for examination.

W. J. HUGHES S. C.

The McAll Misson

(Editorial.)

One of the bright things in the Christian history of our day is the mission started by Dr. McAll in Paris twenty-five years ago. Impressed by the multitudes of unchurched men in that city, he devoted his life and means to give unto them the knowledge of the gospel of Jesus Christ. Many Christian people from this country have visited the halls where the work is carried on and have seen for themselves that there are two things everywhere the same, the human heart and the Word of God, and when these two are brought together the effect is the same, redeemed lives. This work has now reached its silver anniversary, and although Dr. McAll died a few years ago the work goes on

in increasing reach and influence. It has established missions in various cities of France and finds acceptance wherever it goes. At the present time they are burdened with a small debt of about \$15,000. It is hoped that this anniversary year will see this debt wiped out. The friends in France see their way to raising two-thirds of the amount, but must depend on the Christian sympathy of this country to secure the balance of \$4,000. One generous Californian who visited the mission there last summer was so deeply impressed by the value of the work done that he is very desirous of seeing it relieved of the debt, and to that end will give \$1,000, on condition that others will unite with him in the effort as far as they may be able. Subscriptions may be sent to M. Alfred Borel, Banker, 311 Montgomery St., San Francisco. Further information may be found by addressing the editor of this paper.

MOODY'S WORDS.

"What we need is men who know how to reach the throne of God. New York needs prayer far more than it does preaching. Never have there been so many great preachers in the city as now. But it wants prayer, and we should ask God to teach us to pray. The disciples came to Jesus and asked Him to teach them to pray as John had taught his disciples."

"Never ask God to do something you can do yourself. Do your best to do the right thing and God will come in and help you."

"All of us can pray. Let us get out of the way everything that hinders prayer, and we will have the fires of Pentecost here in New York."

"Do you think New York can be saved by preaching? No, it won't. If you are going to hear Heaven it will only be in answer to prayer. When we get to Heaven, I believe that the men and women we find there who have accomplished most on earth will not be those of whom we have read so much in the press, but will be the hidden ones of whom the world knows nothing and who prayed while others preached."

Recently Mr. Moody said: "I have been very much gratified to see that the tide has been rising not only in Boston, but all over the United States. There are indications that God is moving all over the country. Keep on praying and keep on working!"

People ask, "What become of the converts; do they stick?" "Well, I advertised in New York last week for all the converts of 1871, when I spoke in that city last, and I felt that I was blest from on high when 1900 persons came forward and registered. Nineteen hundred. Think of that."

HAS ROME GONE MAD?

Continued from page 4.

the graduates and their teachers.' It was delivered on Sunday at the regular Sunday service, with all the appendages, it may be presumed, of a church service."

Now:—is not the question at the head of this article fully justified? *Has Rome gone mad?* The familiar saying is, "Whom the gods wish to destroy they first make mad." It seems that Roman Catholicism—that hideous dragon that has so long devastated God's heritage, and which in these days has weakened to decrepitude—yet haunts the institutions of Christianity, enlightened education among them, as an angry spectre, trying to frighten us into submission to her methods and to turn us back again to the Dark Ages.

The absolute, unmitigated impudence of Bishop Montgomery is simply amazing.

A class graduates from the Normal School, say, on Friday. On the following Sunday the members of it, with their teachers, assemble not in the school building, but in the house of God at the regular hour of worship, and listen to a sermon by "a prominent minister" of the Gospel. Instantly a zealous minion of Rome rushes into print, with an open letter, crying out that the Constitution of the State is being openly violated by sectarian teaching in the public school, and loudly calls on the authorities to put a stop to it!

IS ROME MAD? Does she think this is the sixteenth century? or that this is Portugal or Mexico instead of the United States? If she could she would close every public school in the land, and every Christian church, and would surrender to torture and flames every one who should enter a Protestant church. This is her history, as every intelligent reader knows; and her claws show themselves in the letter which the anger of Bishop Montgomery made him foolish enough to write to the press; and which shows that if he could have prevented the graduates of the Normal School (who are very likely Protestants) from attending worship in the house of God on the Sunday after their graduation, (and every other Sunday also) he would have done so. But not being able to prevent those young persons from attending divine worship or the minister from preaching to them on Sunday, he calls on the secular authorities to prevent them, and bases his plea on the ground that they had recently graduated from a non-sectarian public school!

Can we not in this smell the roasting flesh and hear the cries of agony of those whom Rome "turned over to the secular arm" in the day of her bloody triumphs? Is this not an echo of the voice that long ago condemned to torture and death all who dared to worship God according to their own consciences? Are our citizens asleep, that they allow less than one-eighth of the population of this country to carry things with such a high hand, and to openly, impudently and boldly call upon the secular authorities to prevent Protestant people from assembling in churches on the Sabbath to worship God, simply because those persons have attended the public school?

O tempora! O mores! What next! The Christian people have so long quietly submitted to the audacious claims and acts of the Romish hierarchy (not of the Catholic citizens, thank God), that it would not surprise me if that politico-ecclesiastical power should order all our churches and public schools closed at once.

When will the citizens realize the true situation?

WONDERFUL STRENGTH OF THE BEETLE.

A noted entomologist who has been writing on the wonderful feats of strength as exhibited in the beetle family, tells the following: "I selected a common black water beetle weighing 4.2 grains, and found that he was able to carry a load of shot in a small bag, the whole weighing 8 1-4 ounces or exactly 858 times the weight of the bug. If a man weighing 150 could carry as much accordingly, he could shoulder a 45-ton locomotive and then chain a train of cars together and take the whole lot across the country at a five-mile-an-hour gait.—Philadelphia Press.

SPECIALTY—Chronic Diseases and Diseases of Stomach, Kidneys and Bladder.

W. C. BUCKLAND, M. D.

OFFICE AND RESIDENCE, 1370 FRANKLIN ST

OFFICE HOURS: OAKLAND, CAL.

1 TO 4 P. M. TELEPHONE BLACK 2131.

PIPE ORGANS—



When in need of a first-class Pipe Organ, warranted fully equal to the best Eastern manufacture, or repairing and tuning done, call on or write for testimonials and prices to Geo. N. Andrews, Pipe Organ Manufacturer, No. 620 16th street, Oakland, Cal. Estimates Cheerfully Furnished.

F. L. GUNTZ

H. W. GANTNER

GANTNER & GUNTZ,
Funeral Directors and Embalmers

8 & 10 CITY HALL SQUARE

SAN FRANCISCO, CAL.

Careful, Considerate, Gentlemanly Attention Given
Charges Moderate. Telep'e South 432.

FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. H. PEEKE, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Quina-Laroche



Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Grand National Prize of
16,600 Francs
at Paris

Paris: 22 Rue Drouot.
E. FOUGERA & CO.,
26-30 N. William St., New York.

A. Zellerbach & Sons,

Importers . .
And Dealers in

Paper.

416-418-420 Sansome St.,
Cor. Commercial.
419-421-423 Clay St.,
Between Sansome and Battery.
418 and 420 Commercial St.

Wanted. Name and Address of Every Person Afflicted with

**Asthma, Catarrh, Bronchitis
Throat and Lung Trouble.**

"Instant relief and permanent cure."

"Treatment forwarded on trial."

"Descriptive booklet and terms free."

Address **DR. D. LANGELL**, Applecreek, O.

BLYMYER BELLS

CHURCH SCHOOL FIRE ALARM
UNLIKE OTHER BELLS RICHER AND SWEETER TONE
HEARD FURTHER—MORE DURABLE
THE CINCINNATI BELL FOUNDRY &
JAMES LINFORTH, PACIFIC COAST AGENT
37 MARKET ST. . . . SAN FRANCISCO CAL.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.



FAVORABLY KNOWN SINCE 1826. **BELLS.**
HAVE FURNISHED 35,000
CHURCH, SCHOOL & OTHER
G. MENEELY & CO., PUREST BEST,
WEST-TROY, N. Y. GENUINE
BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL & CO., Hillsboro, O.

CONNECTICUT**Fire Insurance Company****OF HARTFORD**

ASSETS, - - - \$3,000,000

**Royal Exchange Assurance
of London**

(ESTABLISHED 1720.)

ASSETS, - - - \$22,000,000

ROBERT DICKSON, Manager.

B. J. SMITH, Assistant Manager.

NW. Cor. MONTGOMERY and SACRAMENTO Sts., San Francisco

HISTORY WRITTEN IN ADVANCE.

BY "OBSERVER."

[FOR THE OCCIDENT.]

One of the strongest evidences of Christianity is afforded by the fulfillment of the numerous prophecies contained in the Bible, many of which were written long ages before their accomplishment. The many predictions relating to the Messiah and their remarkable agreement with the life of the Founder of Christianity, the unique history of the Jewish people in their dispersion among all nations, and the present condition of many Oriental lands and cities, taken in connection with prophecy, present us with an irrefragable argument for the divine inspiration of the Scriptures. And so strong has this argument been considered by infidels who have come candidly to an examination of the subject that many have been convinced of the truth of Christianity and have renounced their infidelity.

The following presentation of the argument by H. L. Hastings, of Boston, in one of his "Grape Shot" tracts shows how briefly the evidence can be stated. The quotation has especial reference to Egypt, although in reference to many other countries the fulfillment of prophecy is equally notable:

"Mere human foresight cannot reveal the distant future, or tell us what will be on the morrow. Heathen oracles

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Brown's Bronchial Troches" have remarkable curative properties. Sold only in boxes.

The Occident

and spirit mediums can sometimes disclose the past; only God can definitely reveal the distant and uncertain future. The prophets of Israel foretold events thousands of years before they came to pass. This is true of Ninevah, Babylon, Jerusalem, and especially of the land of Egypt.

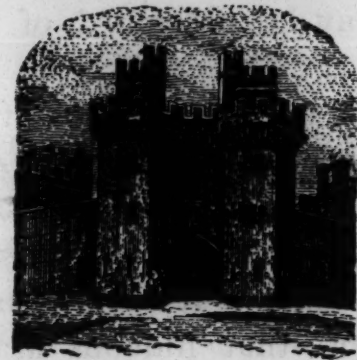
Scripture history is full of Egypt's glory, Scripture prophecy is full of Egypt's ruin. When Egypt was in her pride, it was written. 'It shall be the basest of kingdoms, neither shall it exalt itself any more above the nations (Ezek. xxix. 15); and Egypt is to-day so base that it cannot hold one end of a canal that goes through its own territory. When Egypt exulted in her long lines of royal rulers, it was written. 'There shall be no more a prince of the land of Egypt?' (Ezek. xxx. 13); and for more than two thousand years Egypt has not had an Egyptian king. When there were hundreds and thousands of idols worshiped in Egypt, the Lord said, 'I will also destroy the idols' (Ezek. xxx. 13); and to-day the broken idols lie amid the ruins of their desolate temples, and there is not an idol worshiped in all the land of Egypt. The Lord said, 'The paper reeds by the brooks . . . shall wither, be driven away, and be no more' (Isa. xix. 5-7); and the papyrus plant, once so famous, is unknown through the length and breadth of Egypt. The cities of ancient Egypt are all in ruins, just as the prophets of old declared they should be. Who but an all-seeing God could have inspired such prophecies as these?"

The Synodical Fund for Home Missions.

The eleventh hour has struck, and what is to be done to help the Board of Missions to close their books for the year with better prospects than are now apparent, must be done at once. This is a time so critical that every church in the Synod should do its utmost to come to the relief of our struggling Board. It is to be hoped that no church will fail to send something if it has not already done so, before the close of the fiscal year.

Indifference in the present emergency would be the rankest disloyalty and of that we are not guilty.

While this is true let us also remember that now is a good time to plan for carrying out the recommendation of Synod in reference to the Synodical Fund for Home Missions. The near close of the Board's year will afford an opportunity, for those churches which have not already done so, to consider

**The Palatine (Limited)
Insurance Company**
Of Manchester, England**FOR FIRE INSURANCE.**

United States Branch Assets, Dec. 31, 1896.

.....\$2,851,544.71
Net Surplus..... 929,425.84

Writing Large Lines on Desirable Business
Applications for Agencies or Information should be
addressed

For Pacific Coast Department,
CHARLES A. LATON, Manager,
439 California St., San Francisco, Cal.
SOLID INDEMNITY RESOURCES OVER
\$9,000,000.00

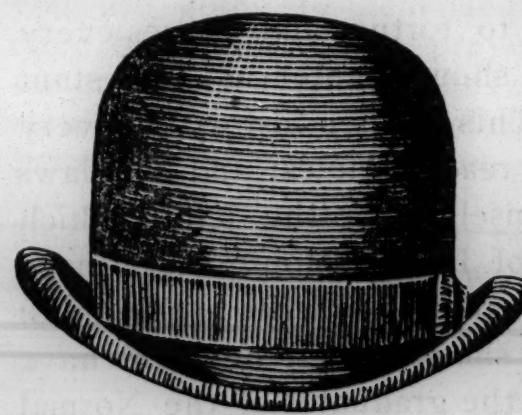
Richard S. Day, 911 Presbyterian Building,
New York.

**LITERATURE PURCHASING
AGENCY.**

You can renew ALL your subscriptions to
newspapers and magazines with ONE order
to my agency and save money by it too. Or-
ders and subscriptions received for books pub-
lished anywhere.

LYTTON SPRINGS
Sonoma County, Cal.

AN ideal place for Health, Rest and Pleasure.
This sanitarium is unsurpassed. The Only
Genuine Seltzer Spring in the U. S., and the
Celebrated Lytton Geyser Soda Springs. Won-
derful all curative properties. Table first-class.
Send for prospectus. Office, 41 Second street,
San Francisco.



FINE

HATS

AND

Caps

TELEPHONE BLACK 1481

M. MEUSSDORFFER CO.,
135 Montgomery Street.
Opp. Occidental Hotel.

DROPSY TREATED FREE. Posi-
tively CURED with Veg-
etable Remedies. Hav-
cured many thousand cases called hopeless.
From first dose symptoms rapidly disappear
and in ten days at least two-thirds of all symp-
toms are removed. **BOOK** of testimonials of
miraculous cures sent FREE. 10 DAYS TREAT-
MENT FREE by mail, **Dr. Green & Sons,**
Specialists, Atlanta, Gal.

the Synod's plan. That plan is to raise between the meetings of Synod, a sum, which shall be equal to the amount our home missionaries have been assessed toward the relief of the Board, amounting to ten per cent. of the aid granted. This sum to be distributed through a committee toward equalizing the salaries of our missionaries.

The churches of our Synod were asked to contribute one cent a month per member for this purpose. The amount is small considered individually, but sufficient in the aggregate to make up the reduction in the salaries.

No doubt many churches had their plans matured for raising money for Home Missions before this action was taken by Synod and had no place for an extra collection. But after April 1st when a new year of work is opened this Synodical matter can be given attention.

Let us lay this upon our hearts. It is our cause, these men cut down are our own men, on our own fields. We know how heroically, uncomplaining and efficiently they are working. Surely the churches of this Synod have sufficient local pride and sympathy to come up to the relief of these brethren. It is not right that our missionaries should bear the Church's financial burden.

The Home Board had no other recourse when the Church would not lift its debt, than to take it out of the salaries of men on fields less remunerative than ever before. They had the right and the power to do it, and they could do nothing else. But the Board felt deeply the injustice of the Church to permit it. The action of Synod was in harmony with their expressed wish that the churches should not permit the burden to rest upon their missionaries. Synod's action is with most perfect loyalty to the Board.

Will not the pastor or elder who reads these lines take it upon himself to call the attention of his church to this matter and arrange for the early raising of its share of the money by collection or otherwise and send it directly to Rev. W. B. Noble, D. D., Secretary of the Fund, San Rafael, Cal. E. H. JENKS.

DESTRUCTIVE CRITICISM in Germany is more and more showing its bad effects. It has proven a curse to the land of Luther. Devoted and evangelical Germans are mourning over the lamentable fact that it is driving the people out of the churches. At a meeting of the Swiss Ministers' Society, Dr. Farrar said, "The Liberal tendency in the Church has not performed what it promised. It stands before us with most pitiful lack of results. It has not warded off godliness; on the contrary, it has prompted intellectual pride, and prepared the way for religious Nihilism. It has robbed prayer of its contents and power; it has made God to be a mere unknown somewhat."—The *Presbyterian*.

Charles Adams,

Fit and Workmanship
Guaranteed. Prices
Moderate.

MERCHANT TAILOR.

1384 Market Street,
Opp. Central Park,
S. F., Cal.

TEACHERS WANTED!

We have over four thousand vacancies for teachers each season—several times as many vacancies as members. We must have more members. Several plans; two plans to give free registration; one plan GUARANTEE—a satisfactory position for the coming Fall. Ten cents, silver or stamps,—the regular price is 25 cts—pays for a 100-page book, explaining the different plans, and containing a complete \$50.00 Prize Story, a true and charming love story of College days. No charge to employers for recommending teachers. REV. DR. O. SUTTON, A. M., Pres't and Manager, Southern Teachers' Bureau, LOUISVILLE, KY.



BAILEY'S

compound, light-spreading, Silver-plated Corrugated glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.



REFLECTORS

Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.



Irving Institute

BOARDING AND DAY SCHOOL FOR YOUNG LADIES



Nineteenth Year.
Twenty-five Teachers.
Seminary, College Preparatory and
Normal Courses.

CONSERVATORY OF MUSIC,
With Eleven Professors and Complete Courses
for Voice and Instruments.
Primary and Kindergarten Department for Children.

A CARRIAGE WILL CALL.

For Illustrated Catalogue Address:
REV. ED. B. CHURCH, A. M., Principal
1036 VALENCIA ST., SAN FRANCISCO CAL



The Hartford Typewriter.

High Speed Model,
Improved No. 2.
Price,

\$60.

Fully
Guaranteed.



J. GUNZENDORFER,
Pacific Coast Distributor.

209 SANSOME STREET,

SAN FRANCISCO CAL

SMITHS'

CASH STORE,

25 and 27 Market St.

Near the Ferry

SAN FRANCISCO

IS OFFERING FINE BARGAINS THIS MONTH
MEN'S SHOES.

A quality California made Don Pedro Bellows Tongue, stout, 6 to 11	\$2.00
B quality California made Don Pedro Bellows Tongue, stout, 6 to 11	1.50
A quality California Kip Brogans, common lace, 6 to 11	1.50
A quality Milwaukee Oil Grain Lace Creedmore's, 6 to 11	2.25
B quality Milwaukee Oil Grain Buckle Creedmore's, 6 to 10	1.75
A quality Seal Grain Shoes, Lace or Congress, 6 to 11, extra	2.50
Police or Patrol wide Shoes, Lace or Congress, 6 to 11	\$2, \$2.50, 3.00

SUNDAY SHOES.

For Office Wear or General Use or Sunday Wear:

Men's Congress or Lace, in fair quality, good style, 5 to 10	1.50
Men's Congress or Lace, good quality, best styles, 5 to 11	2.00
Red Stock Farm, a shoe you can depend on; medium toe, 6 to 10	2.50
Douglas, and other fine shoes, all styles, 5 to 11	3.00
Finest Kangaroo, Lace or Congress, in very best style, 6 to 10	3.50

The above lines are always to be had in sizes named. Heavy every-day shoes, and some of the cheaper grades of Sunday styles, come only in even sizes and not in half sizes.

We often have closing lots—goods that we shall not replace, the lines where some sizes are out and not to be had—that we sell at much below the cost of material and labor to make them.

CLOSING LOTS.

Men's medium Heavy Dress Style Shoes, mostly lace, 9, 9½, 10	\$1.25
Men's or Boy's Button Shoes, formerly \$2, all out but 5 and 5½	.90
Men's Russet and tan color Lace or Congress, 5 to 9, \$2.50 shoe	1.39
Boys' Russet, all lace, splendid value, sizes 13, 13½, 3½, 4½, 5	1.25
Boys' Canvas Calf, trimmed, (Women's Camp Shoes,) 2, 4, 5	.65
Boys' Finest Calf, mostly lace, great overstock, all size 5	1.55

Ladies' Oxford Russets, op. toe	\$.65
Child's tan Oxfords, 5 to 7	.52
Child's tan Shoes, extra 4 to 8	.75
Misses' tan Shoes, extra, 12 to 2	1.00
Fine Dress Shoes, stylish	\$1.50, 2.00
Every kind of Shoe in common use.	

HOSIERY.

Ladies' com. Black Hose, 9, 9½	.8
Ladies' seamless, black or tan	.12
Child's heavy ribbed, 6 to 8½	.15
Boys' strong ribbed, 6 to 10	.20
Girls' fine heavy ribbed	.25
Child's Wool Hose 5 to 8½	.15

CLOTHING.

Men's Sack Suits, Cal. cassimere	.8.00
Men's D. B. Suits, " "	.8.00
Men's Cutaway all w'l dark suits	.8.00
Men's all wool cas. pants, dark	.2.50
Boys' dark Sunday suits, all wool	.6.00
Little Boys' Reefers, extra value	.2.50
Boys' Stanley suits, 2 pair pants	.3.50

Everything in Clothing.

Bib Overalls, Boys', 2 to 7 years	.0.25
Bib Overalls, Boys', 8 to 14 years	.30
Overalls, Men's blue, to size 40	.45
Men's White Shirts, laundered	.50

Send for full list of Men's wear.

Ladies' Stylish Jackets, dark colors	.4.00
Ladies' Stylish Capes, " "	.3.00
Out of style Coats, size 32	.1.00
Out of style coats, size 32, dark	.1.25
Ladies' Winter Underskirts	from 40
Ladies' \$1.00 Underskirts	now 65
Skirts, wide corded, ruffles	.1.00

Ladies' Sleeveless Undervests, 10, 15	.25
Ladies' Vests with long sleeves, from	.22
Ladies' Heavy Vests, for winter, " "	.45
Ladies' Pants to match Vest.	
Ladies' Black Seamless Hose, 8, 15	.15
Ladies' strong Wool Hose	.22, 45
Children's Hose, black	.10, 15, 20
Girls' Hose, fine and Heavy	.25, 35
Infants' Cotton Hose	.10, 15
Infants' Wool Hose	.10, 15, 25
Child's Wool Hose, 5½ to 7½	.10
Wool Hose, black, 7½ to 8½	.15
All kinds of Hose at right prices.	

UNDERWEAR.

Closing Inf'ts mer. vests or pants	.15
Children's lightweights	.15
Jersey ribbed, ages 4 to 12	.25
Jersey ribbed for Ladies	.22, 45
Jersey Ribbed, all wool	.75, 95
Heavy gray wool, Ladies	.1.00
Extra sizes for Ladies, com.	.65
Combination suits for Children or for Ladies wear, from the cheapest to the best.	
Scarlet Pants for Girls at half price.	
Scarlet Drawers for Boys at half price.	

MISCELLANEOUS.

Boys' Baseball Bats, 28 inches	.5, 10
Big Boys' Work Gloves, 7½, 8	.35
Men's Work Gloves, large, 10, 11	.50
Men's Work Gloves, medium, 8, 9	.35
Men's Fine Buck Gloves, 7½, 8, 8½	.65
Men's Fine unlaundried Shirts	.35
Rugs, imitation Smyrna, small, common	.10
Hassocks, good size	.50

Ladies' Winter Skirts, \$1.00 quality	.65
Boston Gowns—morning wear wrapper	.85
Tennis Flannel Night-Gowns, own make	.1.00
Ladies fleece-lined Hose, black, 9, 9½, 10	.25
Unbleached Hose, large legs, 8, 8½, 9	.25
Ladies' out of style Spring Coats, 32-34	.1.00

Bee Hives . . .

From the G. B. LEWIS CO.,

Watertown, Wis.

We solicit the trade of Bee keepers, large and small, with prices that are sure to command the trade as follows:

No. 1, E Hive, 8 frame high, set up	\$1 35
No. 1, E Hive, 8 frame high, K. D., lots of 5	1.00
No. 1, E Hive, 8 frame high, K. D., lots of 10	.95
No. 1, Hive, set up, everything complete	.1 75
No. 1, Hive, complete, K. D., lots of 5 at	.1 40
No. 1, Hive, complete, K. D., lots of 10 at	.1 35
No. 2, E 2 Story Hive, K. D., only lots 5, each	.1 25
Extra Supers, each	.20
Hoffman Frames, lots of 100	.2 00
Hoffman Frames, lots of 1000	.17 50
Section Holders, per 1000	.12 50
Section Holders, per 100	.1 50
One-lb. Snow White Sections, 1 piece, size 4½, per 1000	.3 50
One-lb. Snow White Sections, 1 piece, size 4¼, per 10,000	.30 00
Shipping Cases for 24, 4¼ Sections, in shook, per 100, grooved	.7 50
Shipping Cases, each set up, no glass, for 12 1-lb.	.08
Shipping Cases for 12, 4¼ Sections, in shook, per 100, grooved	.6 00
Shipping Cases, each set up, no glass, for 24 1-lb.	.10
Glass for Shipping Cases, for 12 1-lb. per 100 pieces	.1 50
Glass for Shipping Cases, for 24 1-lb. per 100 pieces	.3 50
Separators, per 100, sliced plain	.50
Separators, per 1000, sliced plain	.3 50
Separators, Tin, 3½ inches wide, 17 to 18 inches long, per 100	.2 00
Separators, sawed, notched, per 100	.1 00
Separators, sawed, notched, per 1000	.8 50
T tins, 100-75c. Flat tins	.40
Bingham Honey Knives, each	.70
Section Formers, each	.1 00
Smokers, Bingham \$1.50, Crane's	.1 75
Queen Excluding Zinc, per lineal foot	.25
Parker's Foundation Fasteners, each	.25
Spur Wire in bedder, each	.15
Daisy Foundation Rollers	.15
Carlin's Foundation Cutters	.15
Bee Veils, Cotton 40c., all silk	.80
Clark's Bee Smokers, each	.60
Heavy Bread Foundation, per lb.	.50
Medium Bread Foundation, per lb.	.50
Comb Foundation (thin surplus), per lb.	.60
Peaches, new table, fine quality	.10
Tomatoes, new pack, 2½ lbs.	.5
Corn, excellent quality, warranted	.10
Arbuckle's Coffee, this week	.20
Cooking Oil, Lucca bottles	.12
Celery Sauce, Fancy Jars. Try it	.15
Tomato Catsup, Vancamp's best	.21
Raspberries, best, 1 lb. cans	.5
Rolled Oats, fresh	per lb. 3
Tapioca or Sago, best	.3
Maccaroni or Vermicelli	.5
Western Refinery Syrup, 5 gal.	.65
Cranberries that you'll like	.5
Wash Blue, small, 5c. large bottles	.15
Wash Blue, 1 oz squares, Imp	.1
Manicure sets, plush cases	.50
Glove Boxes, celluloid	.40, 65
Handkerchief Boxes to match	.40, 65
Ruching Cream, marked down to	.5
Envelopes, box of 250	.20, 30
Spool Cotton, per dozen	.20, 45
Pocket Knives, all styles	.10c to 1.75
Tooth Brushes, variety	.5, 10, 15, 25
Combs, nice assortment	.12 for 1.00
Cloaking, heavy, 58, in figured	.87
Heavy California Red Flannel	.25
Llama Cloth, cream ground, closing	.5
Muslin, unbleached, yard wide	.5
Ducks, in light colors. 15c, now	.8
Calico, in variety of kinds	from 5

Do not miss us on Dry Goods.